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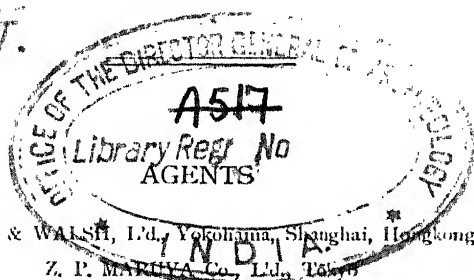
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THE ASIATIC SOCIETY OF JAPAN,

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INTRODUCTION.

Subject and Structure.—The *Heike Monogatari*, one of the masterpieces of Japanese literature, and also one of the main sources of the history of the Gempei period, is a poetic narrative of the fall of the Heike from the position of supremacy it had gained under Taira Kiyomori to almost complete destruction. The Heike, like the Genji, was a warrior clan, but had quickly lost its hardy simplicity under the influence of life in the Capital, and identified itself almost entirely with the effeminate Fujiwara Courtiers whose power it had usurped, so that the struggle between it and the Genji was really more one between courtiers and soldiers, between literary officials and military leaders. Historically this period stands between the Heian era of soft elegance and the Kamakura age of undiluted militarism. The Heike were largely a clan of emasculated Bushi, and their leader Kiyomori, though he obtained his supremacy by force of arms, assumed the role of Court Noble and strove to rule the country by the same device of making himself grandfather to the Emperor as the Fujiwara family had previously done. Hence his rule bears more affinity to theirs than to that of Yoritomo, of the Genji, who made his headquarters in the Kwanto, well removed from Kyoto influence and enervation, and relied entirely on a purely military form of government by and for samurai.

In its construction the book may be divided roughly into two parts according to Mr. Utsumi, the first half in which the greatness of the Heike is depicted and in which Kiyomori is the chief figure, and the second which describes their overthrow, in which Yoshitsune holds the centre of the stage. Mr. Yamada, however, thinks it falls naturally into three sections, the first, Bks. 1-5; the prosperity of the Heike with Kiyomori as the central figure. The second, Bks. 6-8; the wandering of the Heike, Kiso Yoshinaka being the principal character. The third

section, Bks. 9-12; their destruction, the central figure being Kuro Hangwan Yoshitsune. Whichever division be adopted, the work has a regular dramatic form quite unlike that of the *Gempei Seisuiiki* or *Taiheiki* which are simply historical chronicles.

Of the *Heike* the two prominent characters are Kiyomori and his son Shigemori, the former rash and turbulent, yet a man of original ideas and at times sympathetic and sensitive, the latter law-abiding, calm and wise, considerate to his neighbours, and showing respect to religion and the Imperial House. The fall of the *Heike* is ascribed to the rash and impious folly of Kiyomori, but the writer introduces Shigemori into the narrative most skilfully as a means of exciting the sympathy and admiration of the reader for his conduct as well as his indignation at his father's violence, leading to satisfaction that retribution will at last overtake his clan. Shigemori seems to hold back this retributive destiny as long as he lives, but when he dies the clouds gather over his house. After his death the headship of the family falls to his brother Munemori, a rather timid and hesitating character in a crisis, though insolent and overbearing at other times, and apparently much inferior to his two younger brothers Tomomori and Shigehira.

The first of the *Genji* to come on the scene is the veteran Yorimasa, whose premature revolt and gallant end after the fight at the Ujigawa form a memorable episode in Japanese history. Then Kiso Yoshinaka appears and for a while carries all before him. A vigorous and brilliant leader, he seems to have lacked wisdom and sagacity and soon fell a victim like Yukiie to the jealousy and guile of Yoritomo. The leadership of the *Genji* forces then devolves on Yoshitsune and the narrative goes on to relate his victories and final destruction of the *Heike*. Yoshitsune is the ideal type of attractive character in Japan. Youthful and dashing, cunning graceful and elegant, quite unlike the solid and worthy Shigemori with his placidity and rather narrow-minded piety, Yoshitsune might be put in the same category with Nelson or Coeur-de-Leon, with allowances

for period and nationality, while Shigemori mightily suggests Aeneas. The whole drama is represented from a Buddhist standpoint as an example of cause and effect working itself out in action, the evanescence of all prosperity and dominion being strongly insisted on.

Authorship and Date.—The authorship and date of the Heike Monogatari, as well as its relation to the other literature of the Kamakura period, have been the subject of much discussion among Japanese scholars of the present time, and no exact pronouncement can be made. Mr. Utsumi says in the 'Heike Monogatari Hyoshaku : ' "As to the various statements that it was the work of Shinano-no-Zenji Yukinaga, or Hamuro Tokinaga, or Minamoto Mitsuyuki, one cannot adopt any one of them with certainty, but the following conclusions have been reached by the Society for the Investigation of the National Literature, in their monograph on this work : (a), that the Heike Monogatari was originally composed in three volumes, which were afterwards increased to six, and that these were again altered to twelve ; (b), that it was composed sometime before the period Shokyu (1219) and enlarged during the time of the Fujiwara Shoguns (1219—1252) ; (c) that the Kancho volume was not originally separate from the rest of the work ; (d) that there was one original source of the work, but that as it circulated it became altered and added to, and that these additions and alterations are the work of different hands at different periods."

The most explicit statement about the authorship is contained in the Tsurezure Gusa of Yoshida Kenko, (1281—1350) Section 226, which is considered by most scholars likely to be correct. It runs as follows : "In the time of the Retired Emperor Go-Toba, Shinano-no-Zenji Yukinaga was renowned for his knowledge of musical matters, so that he was once summoned to take part in a discussion about them, but forgetting two of the Shichi Toku no Mai, Dances of the Seven Virtues, he was nicknamed 'Go Toku no Kwanja' or 'The Young Master of Five Virtues,' and this he took so much to heart that

he forsook his studies and became a recluse ; but the priest Jichin, who would take in anyone, however low his rank, if he had any artistic gift, felt sympathy for him and provided him with what he needed. It was this lay priest Yukinaga who wrote the *Heike Monogatari* and taught a certain blind man named Jobutsu to recite it. He wrote especially well about the affairs of Hieizan, and his detailed knowledge of Kuro Hangwan (Yōshitsune) enabled him to describe him graphically. Of Kaba-no-Kwanja (Noriyori) he does not seem to have had so much information, for he omits much concerning him. For matters pertaining to the Bushi and their horses and arms, Jobutsu, who was a native of the East Country, was able to tell him what he had learned from asking the warriors themselves. And the Biwa-hoshi of the present time learn to imitate the "natural voice of this Jobutsu."

This Yukinaga appears to have been the son of the Yukitaka mentioned in this work (vol. 3. Yukitaka no Sata no Koto) who was steward to the Sessho Kanezane, whose younger brother the priest Jichin may have been. In this case he is to be identified with the Yukinaga, former Governor of Shimosuke, who is mentioned in the *Gyokuyo Meigetsuki* as having ability in literary affairs. The priest Jichin was the Tendai Zasshu Jien Dai-Sojo, afterwards known as Jichin Daisri Zasshu of Hieizan, which would account for the writer's accurate knowledge of that monastery. With regard to Jobutsu 生佛, of whom nothing is otherwise known, the name is conjectured to be a mistaken reading for Shobutsu 正佛, the religious name of Minamoto Suketoki. This Suketoki was born in the family of Ayakoji, which was noted for its musical traditions, and himself became the best musician of his time, eventually retiring from the world and taking up his abode with the priest Jichin. This attribution of the authorship to Yukinaga certainly gains much force when we note that the chapter concerning Yukitaka is quite unconnected with the main story and would be very well explained as an incident related by the author about his father

which he thought worth preserving as an example of the fickleness of fortune.

Another statement is found in the Daigo Zassho to the effect that Mimbū-no-Shosho Tokinaga wrote the Heike Monogatari in twenty four volumes, and yet another that Suketsune wrote it in twelve volumes. The first may refer to a later redaction of the work of Yukinaga or be merely a mistaken reading of his name, whereas concerning the latter, it is not improbable that he may have been one of the redactors, for there is a chapter in the 12th vol., entitled Yoshida Dainagon no Sata, relating to his grandfather Tsunefusa, which also seems to be inserted without any special reason. Thus it is quite certain that the work as originally composed not long after the events of which it treats took place was not the same as that which is now current. The oldest known manuscript of it is one of the period Enkei, (1308-11), and while its contents are rather less than those of the Gempei Seisuiiki, it is about twice as long as the ordinary current editions. By a critical comparison of this with other known MSS, the six books it contains may be divided fairly easily so as to give twelve volumes,

As the Heike Monogatari was intended for recitation to the accompaniment of the *biwa*, it is not surprising that there should be in existence a large number of variant editions as used by the different schools of Biwahoshi, each of which had its own traditions and version, and therefore the work has been peculiarly liable to change and corruption of the text as well as addition to it at various periods. Among these variant versions there are two main sources, one known as the school of Ichikata from its originator Akashi Kenko Kyoichi, and the other as the Yasaka school from its founder Yasaka Kenko Kigen. The characteristic difference between them is that the former combines the incidents of the entry of Kenrei-mon-in into Ohara and the visit of the Emperor to the same place into a separate volume called the Kanjin Maki, whereas the other does not.

One of the best MSS of the Heike Monogatari belongs to

the school of Kyoichi and is a National Treasure kept at Koryo Jinja, a shrine in the province of Chikugo. It is dated O-an (1368) and is the oldest MS of the Ichihata school: it is taken as the basis of the edition of Yamada and Takagi. It does not contain the story of Giyo and Ginyo or the Saisho Minage.

Buddhist Tendency of the Heike.—One of the most noticeable characteristics of the Heike Monogatari is its strong religious atmosphere, the continual moralizing on the events described from the standpoint of Buddhist philosophy, with its insistence on the vanity and impermanence of the things of this Shaba world, and the desirability of retiring from its turmoils to prepare for the blessed rebirth in the world to come. So much is the work pervaded by this tendency that many have maintained that it was written for the purposes of propaganda, and that the religious element in it is the main motive.

This view, however, seems to be much too extreme, as there is no reason to suppose that the inclination to quote Buddhist sentiments is any greater than might be expected in an age when Buddhism was so potent an influence everywhere. The Gempei period was essentially the time when the emotional aspect of Buddhism was most marked, and when, under the pressure of affliction and wretchedness, of which a very vivid picture is given in the 'Hojoki' of Kamo Chomei, the former ritual and esoteric cults of Tendai and Shingon gave place to the simple and evangelical sects of Jodo and Shinshu, developed respectively by Honen and his disciple Shinran. Consequently we find the expressions 'raisei ojo,' 'saiho jodo,' and others used by these sects, of very frequent occurrence in this work and this fact has led some critics to describe it as a Jodo sermon, taking the Heike as its text. When we consider, however, that the writer does not by any means confine himself to such phrases, nor to the adoration of Amida Buddha, the special object of Jodo worship, but shows respect and reverence for many other Buddhas, beside the national Kami, and the deities of the great shrines, there seems no sufficient reason for such a view. It is

quite natural that the tragic story of the sudden rise and fall of the Heike house should call forth reflections on the impermanence of worldly affairs, seeing that these ideas formed the background of the thought of the age, and that the author was a recluse in a Buddhist monastery, as were almost all the men of letters of the time. Moreover, no doubt Buddhist phrases were considered to lend dignity and sonority to the narrative, as well as being a mark of the author's learning and taste, just as the continual citation of instances from Chinese history with which the book abounds served to edify those acquainted with it.

These details correspond to the religious phraseology and classical references to be found in an English medieval writer like Chaucer, whose age was not, perhaps, very dissimilar. Thus not the least interesting part of the Heike Manogatari for European readers is the detailed description of Japanese Buddhism at this, its most flourishing period, and not only of Buddhism but of the many other cults that the excessively superstitious Courtiers and Buke feared to leave unobserved. The Heike chiefs seem to have left nothing to chance in these matters, as may be especially noted in the elaborate consultations and ceremonies connected with the birth of the son of Ken-rei-mon-in. So far as can be noted all these things were merely ritual and ceremonial and did not necessarily produce any more effect on ordinary conduct than Christianity did on that of Benvenuto Cellini, but like it they gave occupation to many artists and craftsmen and afforded a solace in times of adversity, which might, in such a period, suddenly befall even those apparently most secure, and were not unknown to the Mikado himself. So the stately opening words of the first chapter seem most appropriate :

“ Gion Shōja no kane no koe,
Shōgyō mujo no hibiki ari ;
Sharasoju no hana no iro,
Shōsha hissui no kotowari wo arawasu.
Ogoreru mono hisashikarazu,

Tada haru no yo no yume no gotoshi ;
 Takeki hito mo tsui ni wa horobinu,
 Hitoe ni kaze no mae no chiri ni onaji."

The mighty are indeed put down from their seats, but those who are exalted are neither humble nor meek.

The Heike Monogatari and Other Works of the Period.—There has been much discussion among scholars as to the connexion between the Heike Monogatari and the Gempei Seisuiki, some considering that the former work was composed first and the latter adapted from it, while others adopt the converse view, supposing that the Heike consists of such passages selected from the Seisuiki as are most suitable for recitation. Yamada Toshio in his edition of the Heike thinks however that the two books are simply different recensions of the same original and cannot be said to be really two different works. "The Gempei Seisuiki seems," he says, "to be a work to be contrasted, not with the Heike Monogatari, but with the version of the Yasaka school." Mr. Utsumi in his notes considers this is not quite in accordance with the facts, for the material, construction, and treatment of the subject is quite different in the two works, but agrees that the Gempei Seisuiki was probably taken from the other book and not vice-versa, thus assigning the priority to the Heike, and this view seems the prevalent one among the best modern critics. The late Dr. Fujiooka however, in his 'Literature of the Kamakura and Muromachi periods', takes the opposite view and considers that as the Gempei Seisuiki is arranged according to chronological order and is principally concerned with the collection of facts, whereas the Heike represents rather an arrangement according to subject matter, having literary elegance as its main object, it follows that the former cannot be derived from the latter, but that the Heike must be the result of a digestion of the material of the Gempei Seisuiki. This argument is not however acquiesced in by most scholars, seeing that the Gempei Seisuiki is the most ornate and profuse of the two, and seems by no means likely to have been anterior in time.

Moreover there appear to be many instances of mistakes in the Seisuiki which could only have arisen from a misunderstanding of words or expressions in the Heike.

Another work of the same period having some relation to the Heike is the Hojoki of Kamo Chomei. In this little book of reflections are related the incidents of the Great Fire, (Heike, Vol. 1. Nairi Yakiage no koto. Seisuiki Vol. 4.); The Great Typhoon, (Heike Vol. 3.); The Migration of the Court to Fukuhara; The Great Earthquake, (Heike Vol. 12.); the description being very similar, while that of the cell of Kenreimon-in on Oharayama in the Kancho Maki or appendix to the Heike, and also in the Seisuiki, bears a strong resemblance to Chomei's hut on Hinosan. In this case also opinions differ as to which has borrowed from the other, but the Heike Monogatari Ko, published by the Kokugo Chushakai, states that the plagiarism is on the side of the Heike, and the Hojoki is the prior source. Now the Hojoki is dated the second year of Kenryaku, 1212 A.D., so this, if correct, would give a *terminus a quo* for these parts at least. Dr. Fujioka, however, considers the Hojoki a compilation of later date and not the work of Kamo Chomei at all.

Style of the Heike Monogatari.—A critic has said of the three works that have always been regarded as the finest representatives of the War Chronicle (Senki-bun) literature, namely, the Heike Monogatari, the Gempei Seisuiki, and the Taiheiki, that 'the style of the Heike is elegant and that of the Seisuiki is grand, but as that of the Taiheiki combines both qualities, it must be regarded as the perfect War Chronicle.' Mr. Utsumi, however, does not agree with this pronouncement, and considers that though it may be conceded that the Taiheiki is perhaps the most perfect type of this kind of literature, it certainly does not contain the characteristics of the other two. It may be true to some extent that elegance is a feature of the Heike, but this aspect has been rather over-emphasized by the critics, and he considers that it is more to be admired for the

soberness and restraint of the writing combined with the skilful construction of the narrative.

He would consider the *Heike* as surpassing the other two works, first in its general construction and dramatic plan, secondly in the handling of the material, and again in the skill in word-painting, but especially so in its narrative style, in which the *Taiheiki* is its closest rival. This difference between them is rather to be explained as follows. The *Gempei Seisuiiki* has many shortcomings in its narrative, but at the same time it occasionally rises to heights of eloquence that are unequalled by the other two. It may be compared to a landscape composed of a dreary plain through which one plods on till one is suddenly confronted with a lofty mountain soaring up to the heavens or a vast extent of sea stretching out to the horizon, whereas the impression made by the *Taiheiki* and the *Heike* is rather that of a well watered and wooded series of hills and valleys, relieved by flowers and foliage of varied hues, from any point of which a pleasing outlook may be obtained, and which diverts the mind by its retrospect as well as by its promise of what is to come. Such fine writing as, for instance, the description of the advance at the *Ujigawa* or the *Hiyodorigoe*, is not to be found in the *Heike*, but on the whole this kind of description in the *Seisuiiki* is of a somewhat theatrical nature, and the writer is apt to make mistakes owing to an inclination to appear learned and knowing in all things. The narrative of the *Heike* is written lightly and easily and depicts the condition of things both internally and externally with a few touches. Though lively and vivid, it avoids harshness. The *Taiheiki*, though using much detail and taking great pains to describe a scene with care and the proper sentiments, is a little heavy and lacking in taste by comparison. The special accomplishment of the latter work is its coining and use of Chinese expressions which are worked into the Japanese language with much skill and sonorous effect, though this is at times perhaps slightly overdone. Thus the excellencies of the *Taiheiki* rather lie open for anyone to see, whereas those of the

Heike are not so obvious and require some literary taste for their appreciation.

Again, though the material of these works consists mostly of details of war and strife, yet in the handling of this material the Heike Monogatari differs widely from the other two, in that, though not so pre-eminent in describing the actual clash of arms, 'the thunder of the captains and the shouting,' it emphasises the underlying motives and incidental circumstances, pathetic or humorous or otherwise, in a manner that the others do not attempt. Beside being an age of strife it was, as for that matter all ages are, a period of transition, and thus we see portrayed the clash of ideas accompanying it, and the struggle between the views of the age that was passing away and of that which was taking its place. The writer seizes on the collision of the elegant and effeminate ideals and way of life of the Heian period with the comparatively rough and rude manners of the sterner Bushi who were henceforth to predominate in the administration of the country, as a means of touching the feelings of the reader by a recital of the pathetic stories of its victims. These victims were always young people, and especially young women, and the narrator evidently has much sympathy with their sad fate. Examples of this kind are the narratives entitled: Gio; Twice an Empress; Aoi-no-Mae; Kogo; The Wife of Koremori; Ko-Saisho; Dai-ri-Nyobo; Senju; Yokobue, etc., and especially delicately drawn is the scene entitled Moon-viewing, in the fifth volume. The same contrast is emphasized in the case of Kiyomori, the founder of the new era, and the younger nobles of his house who rather favour the elegant style of the former age.

The texts used for this translation are those of Utsumi, Heike Monogatari Hyoshaku, and Umezawa, Heike Monogatari Hyoshaku. I wish to express my gratitude to Profs. Hara Sakae, Okano Gisaburo, and Shida Masahide for their kind assistance in archeological and Buddhist matters.

* A. L. SADLER.

Okayama.

GENEALOGY OF THE HEIKE.

			Koremori
			Sukemori
			Kiyotsune
			Arimori
Kwammu Tenno		Shigemori ...	Tadafusa
			Moromori
Katsurabara Shinno			Munezane
			Shigezane
Takami-no-O			Yukizane
		Motomori	
Takamochi		Munemori ...	{ Kiyomune
			{ Yoshimune
Kunika	{ Kiyomori.....		
		Tomomori ...	{ Tomoakira
Sadamori			{ Tomotada
			{ Tomomune
Korehira			{ Shigenao
		Shigehira	
Masanori		Tomonori	
		Kiyofusa	
Masahira		Koretoshi	
		Kiyosada	
Masamori		Kiyokuni	
	{ Tadamori ...	Yoshihira	
		Toku-ko (Kenreimon-in)	
	{ Tadamasa		
		Tsunemori ...	{ Tsunemasa
			{ Tsunetoshi
			{ Atsumori
	Norimori.....		{ Michimori
			{ Noritsune
			{ Narimori
	Yorimori.....		{ Naomori
			{ Tamemori
			{ Mitsumori
	Tadanori		

GENEALOGY OF THE SEIWA GENJI.

Seiwa Tenno		Yoshihira		
Sadazumi		Tomonaga		
Tsunemoto		Yoritomo ...	{ Yoriie.....	{ Ichiman Maru
Mitsunaka			{ Sanetomo	{ Kugyo
Yorinobu	Yoshitomo ...	Yoshikado		{ Senju Maru
Yoriyoshi		Mareyoshi		
Yoshiie		Noriyori	Hanen	Tameyori
Yoshichika		Zenjo		
Tameyoshi		Gien		
		Yoshitsune		
	Yoshikata ...	Nakaie	{ Nakamitsu	
		Yoshinaka	{ Nakakata	
			{ Yoshitaka	
	Yoshihiro			
	Yorikata			
	Yorinaka			
	Tamemune			
	Tametomo			
	Tamenaka			
	Yukiie			

THE COURT AND GOVERNMENT.

The Emperor (Tenno).

The Cloistered Emperor
(Ho-o).

The Retired Emperor
(In or Shin-in).

Sessho ... Regent.
Kwampaku ... Chief Minister.

THE DAJO-KWAN.

Dajo-daijin ... Prime Minister.

Udaijin. Naidaijin. Sadaijin.
Minister of the Right. Minister of the Left.

Sangi {Dainagon } Imperial Advisers.
 {Chunagon }

ADMINISTRATIVE.

Udaiben. Secretaries } Shonagon { Secretaries Sadaiben.
Uchuben. of the } { of the Sachuben.
Ushoben. Right. } { Left. Sashoben.

OFFICIALS OF THE EIGHT DEPARTMENTS.

Hyobu. Nakatsukasa.
Gyobu. Shikibu.
Okura. Jibu.
Kunai. Mambu.

In each department were

Kyo 卿. Suke 輔. Jo 丞. Sakwan 録.

MILITARY OFFICIALS.

(Udaisho). (Sadaisho).
Konoe-fu. Ukon-e-no-Taisho. Generals Sakon-e-no-Taisho. Generals
The Imperial Chusho. of the Chusho. of the
Bodyguard. Shosho. Right. Shosho. Left.

Emon. Uemon-no-Taisho. Saemon-no-Taisho.
The Imperial Chusho. Chusho.
Gateguard. Shosho. Shosho.

Below whom were Emon or Efu-no-Kami 督.

-Suke 佐.

-Jo 尉.

-Sakwan 志.

Uma-ryo.

Uma-no-Kami 頭 Right Master of the Horse. Sama-no-kami Left
 -Suke 助. do.
 -Jo 允.
 -Sakwan 屬.

Dazaifu.

Dazai-no-Sotsu 帥. Gon-no-Sotsu.
 -Ni 貳.
 -Jo 監.
 -Sakwan 典.

Chinjufu.

Shogun.
 Fuku-Shogun.
 Gunkan.
 Gunso.

Provincial Government.

Kokushi.	Kami 守.
國 司	Suke 介.
	Jo 様.
	Sakwan 目.
Shicho.	
使 廳	Betto 別當.
	Suke 佐.
	Jo 尉.
	Sakwan 志.

ECCLESIASTICAL TITLES.

Dai-Sojo 大僧正 Archbishop	} Ranks.
Sojo 僧正 Bishop.	
Sozu 僧都	
Risshi 律師	
Zasshu 座主. Lord Abbot.	
Ajari 阿闍梨 (Sk. Ajariya).	Instructor of Disciples.
Hoin 法印	} Titles of Honour.
Hogen 法眼	
Hokkyo 法橋	
Kwasho (Tendai) 和尚	
Washo (Hosso) ”	
Osho (other sects) ”	
Hoshi	Priest.
Biku (S. Bikshu)	Monk.
Bikuni (S. Bikshuni)	Nun.
Ubasoku (S. Upasaka)	Lay Believer.
Ubai (S. Upasika)	Female Lay Believer.

THE HEIKE MONOGATARI.

VOLUME I.

CHAPTER I.

GION SHOJA.

The sound of the bell of Gionshoja echoes the impermanence of all things. The hue of the flowers of the teak tree declares that they who flourish must be brought low. Yea, the proud ones are but for a moment, like an evening dream in springtime. The mighty are destroyed at the last, they are but as the dust before the wind.

If thou ask concerning the rulers of other countries far off; Choko of Shin, Omo of Kan, Shui of Ryo, Rokuzan of To, all these, not following in the paths of the government of all the Kings and Emperors who went before them, sought pleasure only; not entering into council nor heeding the disorders of their country, having no knowledge of the affliction of their people, they did not endure, but perished utterly. So also if thou enquire concerning our own

Gion Shoja. 祇園精舎 Sk. Djetavana Vihara. The monastery of Djeta, situated in a park, bought and presented to S'akya Muni by Anartha-pindaka, in which many of his sermons were preached.

Teak tree. Shorea Robusta, a large tree under which S'akya Muni entered Nirvana. Sk. Sala. Jap. Sharasoku 沙羅雙樹.

Choko. 趙高 Prime Minister of Shin during the reigns of the first two Emperors, threw the country into confusion and was put to death while the third was a child.

Ono. 王莽 Father of the Empress of Sei Tei 成帝, seized the administration as Regent but was put to death by the nobles shortly afterward.

Shui. 周伊 perhaps a mistake for 朱异 Minister of Bu Tei 武帝 who was the cause of his country's ruin.

Rokuzan, the famous An-Rokuzan, 安祿山 Minister of Genso 玄宗 who also ruined his country.

country, Masakado in the period Shohei, Sunimoto in Tenkyo, Gishin in Kowa, Shinrai in Heiji, all were arrogant and bold of heart in divers manners, yet if we consider what is told of the former Prime Minister Prince Taira no Ason Kiyomori, the Lay priest of Rokuhara, of a more recent time, neither in their words nor their intentions were they his equal.

As to his ancestry he was the eldest son of Ason Tadamori chief of the department of Justice; grandson of Masamori Sanuki no Kami, who was descended in the ninth generation from Katsurabara Shinno, Prince of the first rank and chief of the department of Ceremonies, the fifth son of the Emperor Kwammu. This prince's son Takami no O had died without either office or rank and it was his son Takamimochi-no O who first received the surname of Taira, and before receiving the office of Kazusa-no-suke he suddenly gave up his royal rank and became a subject. His son Chinjufu Shogun Yoshimochi afterwards changed his name to Kunika and from this Kunika to Masamori: these six generations, though always receiving government stipends, yet had not such rank as permitted them to appear at Court.

CHAPTER II.

THE ASSASSINATION AT COURT.

Now Tadamori, while holding the office of Bizen no-Kami, by the request of the retired Emperor Toba, had built the temple Toku-cho-juin and the San-ju-san-gen-do, or hall 33 ken long, within which were one thousand and one Buddhas; its first festival being on the thirteenth day of the third month of the first year of Tensho. As a reward he was honoured by receiving the territory of the province of Tamba, which then happened to be unappropriated. Moreover the Emperor of his bounty graciously permitted him to attend the Court; which Tadamori did for the first time at the age of thirty six. But

Masakado etc. famous Japanese rebels.

the higher Courtiers were furious with jealousy and plotted to assassinate him on the evening of the festival of Go-Sechi Toyono-akari-no-setchie, on the 23rd day of the eleventh month of the same year. Tadamori, who was not a civil official, being born of a line of warriors, on hearing of this was troubled in his heart for himself and his house at this unexpected shame that was come upon him, but finally, as he was in duty bound to serve his August Master under all conditions, he made his preparations beforehand. Before entering the Court he provided himself with a long dirk which he girt on under his long court dress, and turning aside to a dimly lit place, slowly drew the blade, and passed it through the hair of his head so that it gleamed afar off with an icy sheen, causing all to stare open-eyed. Moreover a retainer of Tadamori, by birth of the same family, a grandson of Taira no Mokunosuke Sadamitsu and son of Shinno Saburodaiyu Iefusa, Sahyoe-no-jo Iesada by name, wearing a body armour laced with bright green under a light green "kariginu" or loose overdress, and carrying under his arm a "tachi" with a bowstring bag attached, was waiting in the "koniwa," the small court by the Seiryoden.

Now the Kurando-no-to or Chief of the Record Office and some underlings of his, thinking it strange that one wearing

dirk. 'sayamaki' a short sword without a guard, perhaps so called because the scabbard was bound round like a bow. Cf. illus. in Jo'y and Inada, *Sword and Same*, p. 37.

Go-Sechi. 五節 So called because Five Princesses danced at it. The banquet was given on the day after Nii-name-sai or the offering of the new rice-harvest to the gods.

Kariginu. For this and other Court dress cf. San'om, translation of Tsurezure Gusa T.A.S.J. vol. 39. p. 117.

Tachi. The slung sword of curved shape always worn by warriors and also by Courtiers up to Ashikaga times after which it was only worn by commanding officers and Courtiers who still wear it when in Japanese dress of ceremony. That of Bushi differed in shape from that of civil officials. Cf. Joly and Inada as above, p. 32.

Kurando. The office in the Court that had charge of certain state documents and had authority to decide matters of litigation.

unsuitable costume should be within the balustrade of the steps of the Court near the bell-rope of the library, and wondering if he was not some disorderly fellow, an official of the sixth rank ordered him to depart quickly. But Iesada thus replied: "Because I have heard that to-night they will try to kill my Lord Bizen-no-kami dono have I come hither"; and he remained there and did not depart. And they saw that there was nothing more to be done; and thus the attempt did not take place.

But when Tadamori danced in the August presence of the Mikado at his Imperial wish, the others mocked at him, changing the words of the music and singing "Ise heiji wa sugame nari," ("the winepot of Ise has turned into a vinegar jar.") In thus mentioning the vessels of his province they punned on his title of Ise-heishi; and since Tadamori had a squint in one eye (*sugame*) they also alluded to this in the lampoon. Tadamori, not being able to do anything, left the Presence before the entertainment had ended, and going behind the Shishinden, a place that could be seen by everyone, deposited the sword that he was carrying at his side in the hands of the Tonomo-no-tsukasa. Iesada, who was waiting for his lord, immediately asked him what had happened, but he, though greatly wishing to tell him, seeing in his face the expression of one who would even do violence in the Palace itself should he tell him the truth, merely answered that nothing out of the common had taken place.

In the Go-setchie festival only such pleasing things as, for instance, white paper, Shuzenji paper, wrapped-up writing

Ise Heishi. Cf. Sansom. *Tsurezure Gusa*, p. 66, where another pun on the same name is explained. Heishi 平氏 and Heishi 瓶子 wine bottle, *suga-me* 紫瓶 squint eyed, and *su-game* 酢瓶 vinegar-bottle, or 紫瓶 unglazed bottle as some MSS read,

Tonomo. The department of the Palace that had charge of the Imperial carriages, bath, torches, and cleaning of the Palace courts.

White paper etc. intended to suggest metaphorically the dances of women.

brushes, or writing brushes having a "tomoe" on the stem, had been accustomed to be mentioned in the songs that accompanied the dance, but there was a certain Dazai Gon-no-sotsu Suenaka no Kyo who was of so dark a complexion that the people of his time called him "kuro-sotsu" (or "black sotsu,") and while he was holding the office of Kurando-no-to, when he danced before the August Presence, they changed the words to : "Oh what a black, black head ; someone must have painted him with lacquer." Also the former Prime Minister of Kwanzan-nc-In, Prince Tadamasa, who was left an orphan when only ten years old owing to the death of his father Chunagon Tadamune no Kyo, was received as son-in-law by the To-Chunagon Kasei-no-Kyo in the time of Go Naka no Mikado, when he held the office of Harima no kami, and it was an exceedingly gorgeous bridal, so that at the Go-sechie of this time they japed at him with the refrain ; "The rice of Harima, the scouring rush and the "muku" leaves, they polish up people's fine raiment." Though long ago such things had happened, nothing had been done, and now people said that what was to be done was doubtful. As he had expected after the conclusion of the festival, all the courtiers and officials together appealed against him ; for coming to a Court entertainment wearing a sword and bringing military retainers within the Court Precincts were things strictly regulated according to rank : for this there was Imperial Order and ancient precedent. But Ason Tadamori had stationed a soldier wearing common dress, said to be a retainer of his family, in the small court of the Palace, and had come to the Go-Sechie wearing a sword by his side, and both these counts were acts of disorder such as were seldom met with heretofore. Indeed it was one crime piled on another, a charge he would find it difficult to escape. All the Court Nobles together petitioned that his name should be erased from the list of Courtiers and that he herewith be deprived of rank and

Courtiers. Kugyo Denjobito. Kugyo were the Sessho Kwampaku and the great Ministers (Ku), and the Dainagon and Chunagon of above the third Rank. Denjobito were all who had the right of attending the Court. Kyo is a title meaning Lord, Court Noble.

Office. His Majesty the Mikado, greatly surprised, ordered Tadamori into his Presence to make examination into the affair. In his reply he stated that as to the presence of his retainer in the Palace, he certainly knew nothing about it: but if his retainers had heard of the designs that people were plotting against him lately, and in order to help him against such dishonour had come hither secretly without informing him, then he had no power to prevent it. "But if there be any blame, do I not yield my body herewith; as for the matter of the sword, I deposited it in the Tonomotsukasa, and if it be brought out from thence, it may be seen if it be a real sword or not." As this seemed quite plausible, they hastened to bring forth the sword and exhibit it. Its outside was that of a dirk in a black lacquer sheath, but within was only a wooden blade covered with silver. Although he had displayed the appearance of a sword to avoid dishonour, his substitution of a wooden blade as a precaution against an after accusation was exceeding praiseworthy. A plan like this is very commendable in a warrior. That his retainer should have been in attendance in the court of the Palace this too is an example for retainers of the "bushi." So no fault was found in Tadamori, but, on the contrary, his conduct was greatly admired, and he was pronounced guiltless.

CHAPTER III.

SUZUKI.

Tadamori's children all had the title of "Ei-no-suke," and when they attended at Court they were welcomed by everyone. On one occasion when Tadamori went up to the Capital from Bizen and the Retired Emperor Toba augustly deigned to enquire of him about the scenery of Akashi, he answered thus:—

Ei-no-Suke. Officer of one of the Imperial Guards, the Konoe-fu or Cassion or Ueimon.

*"Ariake no tsuki mo,
Akasli no urakaze ni;
Nami bakari koso,
Yoru to mieshi ka.*

*"When the morning breaks o'er the wind swept sand of Akasli,
Only the moon on high casts its faint beams on the waves.*

The ex-Mikado was pleased to admire this verse and ordered it to be preserved in the collection entitled "Kinyo-shu."

There was a fair lady-in-waiting in the Sendo Palace of the ex-Mikado much beloved by Tadamori, whom he was wont to visit every evening. And it chanced that one night, after so doing he left in her room a fan painted with the rising moon; the other ladies seeing it were much amused, saying: "Oh how doubtful is the place where the moon has risen!": to which the lady replied:—

*Kumoi yori taida mori
Kuru tsuki nareba,
Oboro ge nite wa
Iwaji to zo omou.*

*"If the moon indeed has drifted down from the heavens,
Surely then the sky must be a little obscure.*

Thus showing that her wit was not at all shallow. This was the mother of Satsuma-no-kami Tadanori; as people are drawn to each other by similar dispositions, Tadamori's taste was matched by her elegance. Then Tadamori becoming Gyo-bu-kyo afterwards died at the age of fifty-eight on the fifteenth day of the first month of the third year of Ninpei. His eldest son Kiyomori followed in his footsteps. In the first year of Hogen, when the Sadaijin of Uji brought the realm into disorder, he put himself at the head of the Imperial party and

Tadamori. pun on his name read 只 'only,' and 泄 'leak,' for 患盛 *Kinyoshu*. A Collection of poems made in the time of Sutoku Tenno. *Gyobukyo* Chief of the Department of Justice, (*Gyobusho*)

was rewarded for his services. At first he had the office of Aki-no-kami; then he was promoted to be Harima-no-kami, and in the third year of the same era he became Dazai-no-dai-ni. In the twelfth month of the first year of Heiji, at the time of the rebellion of Nobuyori and Yoshitomo, he beat down the rebels in the Imperial cause, and the rewards bestowed on him for many meritorious deeds by the August kindness were very great. In the next year he received the Senior Third Rank, and succeeded to the titles of Saisho Ejfu-no-kami, and Kebiishi-no-Betto one after the other, and passing over the ranks of Chunagon and Dainagon, took rank as a Minister of State. He did not even become Minister of the Left or Right, but rose straight from Naidaijin to be Dajodaijin of the Lower First Rank. Though not a commander of armies, he went armed and surrounded by retainers, and by special permission of the Retired Emperor, entered and departed from the Court riding in state in ox-wagon or palanquin, acting as one who holds alone the whole power of administration. Since it was the function of the Dajodaijin to be a pattern and example of virtue to the whole country, to consider which was the right course in ruling, and to tranquillize the universe by his government, if such an one could not be found, the office was to be declared vacant, for except it were held by such an one, the office would surely be polluted. Now that this lay-monk of a Governor should hold the Heaven and the Four Seas in the hollow of his hand, verily there is no need for further speech.

Now the reason for this great prosperity of the Heike was said to be the favour of Kumano Gongen. And this was the manner of it; when Kiyomori was yet only styled Aki-no-kami, he went to worship at Kumano by ship from Anonotsu in Ise,

Ejfu-no-Kami. Captain of the Imperial Guard.

Kebiishi-no-Betto. Chief of the Police. Betto, High Steward, also of Shinto Shrines, e.g. Kumano-no-Betto; now fallen to be used only with the meaning 'groom.' Cf. Eng. Constable, Comes Stabuli (Jap. Sama-no-kami) formerly Commander of an Army, now only of Police Constable.

and a large "Suzuki" fish sprang up into his vessel, as it is related in former times that a white fish leaped into the ship of Bu, king of Shu, and however it may have been he attributed it to the favour of the Gongen. As we have said, he was on religious pilgrimage, so that he was observing the ten prohibitions, abstaining from animal food and making purifications, yet departing from these, he cooked the fish himself and ate of it and gave also to his children who were with him. And afterwards nought but good fortune attended him and he at last became Dajodaijin. His posterity too attained high office more quickly than a dragon ascends the clouds, greatly excelling in happiness the nine generations of their ancestors.

CHAPTER IV.

KAMURO ; OR BOY ATTENDANTS.

Now Prince Kiyomori, being overtaken by illness on the eleventh day of the eleventh month of Ninan, at the age of fifty one, retired from the world and took monk's vows to save his life, assuming the religious name of Jokai. As the result of this, his sickness departed and he was cured, fulfilling the decree of destiny. Yet after his retirement from the world he did not put an end to his luxurious living. People obeyed him as grass before the wind, and depended on him as the earth does on the rain that moistens it. If one speaks of the Princes of the house of Rokuhara dono, they were most noble and illustrious, and none might be considered equal to them. Moreover as for the brother of the Nyudo's wife, Taira Dainagon Tokitada Kyo,—all those who did not belong to his house were to be considered people of no position, so that everyone was wishing to make alliance with him. From the manner of wearing the "eboshi" to the style of the crest on clothes, everything must be in the fashion of Rokuhara ; so that everyone from one end of the land to the other studied it.

Now however wisely a king or ruler may govern, or in the

case of the political actions of Regent or Prime Minister, (Sessho Kwampaku) it is a usual thing that certain worthless fellows will gather together to speak ill of him; but against this lay-priest in his prosperity there was not even a casual breath of reviling. And for what reason? Even because, by the device of this monk-regent, about three hundred youths of from fourteen to sixteen years old, having purified themselves and polled their heads, wearing red robes, were everywhere patrolling the streets of the Capital. And if there was anyone who spoke evil against the Taira house, and one of these chanced to hear it, straightway summoning to him his fellows, they would violently enter that man's house, seize his treasures and household goods and bring him bound to Rokuhara. So that none were found to open their mouth about the things they saw or knew. At the very name of the Kamuro of Rokuhara everyone, both pedestrians and those who rode in carriages, made wide room and passed by on the other side. Even when entering or leaving the forbidden gate of the Palace, it was not necessary to declare their name, for the officials of the city looked with averted eyes where they were concerned.

CHAPTER V.

THE SPLENDOR OF KIYOMORI.

Not only did Kiyomori himself live in splendour and luxury, but all his house likewise shared his prosperity. His eldest son Shigemori was Naidaijin and Sadaisho, his second son Munemori was Chunagon and Udaisho, his third son Tomomori was Chujo of the third grade, his eldest grandson Koremori Shosho of the fourth grade; sixteen of his house in all held offices of the higher grade (Kugyo), while thirty had right of entry to Court. The whole number of his family who drew revenues from the provinces as military officials were about sixty persons. All others appeared as of no account in the world. Since long ago in the era of Nara no Mikado the office

of Nakae-no-Taishō was first instituted in the fifth year of Shingi, and Nakae was changed to Konoe in the fourth year of Daido, only on three or four occasions have brothers occupied the offices of the Right and Left together. In the time of Montoku Tenno, on the Left was Yoshifusa as Sadaijin-no-Sadaisho, on the Right, Yoshisuke as Dainagon no Udaisho; they were the sons of Fuyutsugu, the retired Sadaijin. In the time of Shujo-in, Saneyori Ono no-miya dono was Minister of the Left and Morosuke Kujo dono of the Right; they were sons of Teijin Ko. In the time of Go-Rei-zei-in, Norimichi O-nijo dono was Minister of the Left and Yorimune Horikawa dono of the Right; they were the sons of the Kwampaku Mido. In the time of Nijo-in, Motofusa Matsu dono was Minister of the Left, and Kanezane Tsuki-no-wa dono of the Right; they were the sons of Hoseiji dono. All these were the sons of Regents. Among the sons of ordinary people there is no precedent. As for the grandsons of a man whose presence at Court was barely suffered, wearing the forbidden colours and costume, going clothed in silk gauze and brocade and holding the offices of Daijin and Taisho, his sons being at the same time Ministers of the Left and Right, it is indeed an extraordinary thing for future generations to hear of. Beside this he had eight daughters, all of whom severally achieved fortunes to be envied. One of them was to have become the wife of Shigemori no Kyo, Chunagon of the Emperor Sakuramachi, and was betrothed to him at the age of eight, but after the revolt of Heiji the matter was altered and she became the wife of the Sadaijin of Kwazan-in, to whom she bore many princes. Now this Shigemori Kyo was called the Chunagon of Sakuramachi for the following reason. Being a man of very delicate taste, he exceedingly loved the scenery of Mount Yoshino; and planting

Mido dono. The Kwampaku Fujiwara Michinaga. *Taijin Ko* Fujiwara Tadahira. *Hoseiji dono.* Fujiwara Tadamichi.

Forbidden Colours. Purple and Vermilion were only allowed by special permission, as were the material damask and brocade.

there many cherry trees, he built a house in the midst of them and dwelt in it; so that people who went there in the spring of every year to see them gave him the nickname of Sakuramachi (cherry town). Being very grieved that these cherry blossoms should fall within seven days after flowering, he prayed to Ten-sho-daijin and they remained on the tree for a period of three times seven days; the goddess displaying her august kindness owing to the great virtue of the Emperor, and the flowers also requiting his affection by living on for twenty days.

To resume, another of Kiyomori's daughters became Consort of the Emperor, and bore a Prince at the age of twenty two. On this child attaining the rank of Crown Prince, she retired from the world and was known by the name of Ken-rei-mon-in. Concerning this daughter of the Lay-priest Chancellor, since she has risen to the rank of Mother of the Emperor, there is no need of further description. Another daughter became the wife of the Regent Rokujo. She it was who, during the reign of the Retired Emperor Takakura, became Imperial Foster-mother, and gained the title of Jun-sango by Imperial Edict. She went by the name of Shirakawaden, and was a personage of exceeding importance. Yet another daughter had become the wife of Fugenji dono; another of Reizei-no-Dainagon Ryubo-no-Kyo, and another of Shichijo Shuri-no-Taiyu Nobutaka-no-Kyo. One daughter also he had by a lady-in-waiting of the shrine of Itsukushima in Aki, and she had the honour of becoming attendant on the Retired Emperor Go-Shirakawa. Beside her also a Palace-attendant at Kujo-no-in named Tokiwa bore him a daughter who became lady-in-waiting to Kawazan-no-in dono, and was styled Ro-no-on-kata (Unofficial Empress). Now Nippon Akitsushima has but sixty six provinces; and of these the domains of the Heike were thirty; almost half the land. Beside these the manors, rice-fields and gardens that they possessed

The Regent Rokujo. Fujiwara Motozane. Fugenji Dono. Fujiwara Motomichi.

were without number. In the multiplicity of their gorgeous costumes they were resplendent as the flowers of the field; the noble and illustrious crowded before their gates like a throng in the marketplace: the gold of Yoshu, the jewels of Keishu, the damask of Gokun, the brocade of Shiy yokko—of the seven rarities and the myriad treasures not one was lacking. For poetry and music, fishing and riding, perchance even the Mikado's Palaces were not more renowned.

CHAPTER VI.

GIO.

Now not only did this priestly statesman hold the whole country in the hollow of his hand, but, neither ashamed at the censure of the world, nor regarding the derision of the people, he indulged in the most surprising conduct. For example, in the Capital there were two famous "Shirabyoshi" who were sisters, named Gio and Ginyo, both young girls and very skilled in their art. The elder, Gio, was beloved by Kiyomori, and her younger sister also was in high favour with everyone. So they were enabled to build a good house for their mother, who was granted a monthly income of a hundred koku of rice, and a hundred kwan in money by Kiyomori. Their family was consequently rich and honoured, fortunate beyond the lot of most people. Now the origin of Shirabyoshi in our country was in the reign of Toba-in when Shima-no-chisai and Waka-no-mae appeared as dancers. In the beginning the Shirabyoshi wore the "suikan" or silk court robe and "tateboshi" or black court headdress, with a white dirk in their belt, when they danced, and it was like the dancing of a man: but from the middle age the headdress and sword were disused, and they danced only in the white "suikan," hence they were called Shirabyoshi.

But among the Shirabyoshi of the capital, when they heard of the good fortune of Gio, there were some who hated her and some who were envious. Those who envied her said: "Ah! how fortunate is Gio Gozen, if we do even as she does we too may become prosperous in like manner;" so they added the syllable "Gi" to their names to see if they too might not obtain good luck. Some called themselves Giichi, Giji, Gifuku, or Gitoku. Those who hated her said "Surely it is not a matter of the name or character with which it is written, fortune is the result of disposition inherited from a previous existence;" and so few of them took such a name. Now it came to pass that, three years afterwards, another skillful Shirabyoshi appeared; and she was a maiden sixteen years of age, born in the province of Kaga, and her name was Hotoke. And when the people of the capital, both high and low, saw her, they said that although from of old times many Shirabyoshi had been seen there, one so dexterous as she had not been beheld; and she too was in exceeding great favour with all. And in the course of time Hotoke Gozen said: "Though I have made sport for the whole Empire, yet this great Taira minister who now is the source of all fortune and prosperity has not yet deigned to summon me; after the manner of entertainers I will e'en go uninvited." So she forthwith proceeded to the Palace in Nishi-hachijo. On her arrival, a servant entered the presence of the minister and announced: "Hotoke Gozen, now

Shirabyoshi. Cf. Sansom, note on Tsurezuregusa. p. 128. and for ill. of Suikan, p. 127. Yoshida Kenko says here; 'O-no-Hisasuke says that Michinori no Nyudo selected certain dances that were amusing, and taught a woman named Ise-no Zenji to dance them. She wore a white robe, with a sword, and an eboshi, and thus they were called Otoko-mae, or men's dances. Zenji's daughter, who was called Shizuka, followed her in this profession. This is the origin of Shirabyoshi. They sang the songs of Gods and Buddhas. Later Minamoto-no-Mitsuyuki composed a great number of others, and there are also some that are the work of the Emperor Go Toba, which His Majesty was pleased to teach to Kamegika. Sansom's trans.

so famous in this city is without." Then the lay-priest grew very angry and replied "How then! do not these players attend only when they are called? Why is it that she has come unbidden? Whether she be called God or Buddha, (Hotoke) it is not suitable that she come here while Gio is present. Bid her depart at once." Hotoke Gozen was already retiring at these unkind words, when Gio said to the Minister "It is surely the usual custom that players should attend unbidden, and moreover it is because she is still young and innocent that she has thus intruded on you—so it will be most unkind to speak harshly and send her away—how greatly will she be shamed and distressed by it; as I myself have trodden the same path, I cannot but remember these things. If you will not deign to allow her to dance or to sing, yield, I pray you, so far as to call her back and receive her in audience: if you then dismiss her, it will be a favour indeed worthy of her deep gratitude." To this the Priest-Minister answered: "Since you wish it to be so, I will see her and then dismiss her:" and he sent a servant to call her. Hotoke Gozen, having been thus harshly treated, was even then entering her carriage to return when she was summoned and turned back again. The Minister met her and granted her an audience. Thus Hotoke, though it seemed unlikely that she would gain an audience, yet through the kindness of Gio, who thus importuned for her, was not only able to enter the Minister's presence, but further it happened that he, wishing to hear her voice, directed that she should sing a song of the kind called "Imayo:" and thus she sang:

*"When I first enjoyed the sight of your bountiful presence,
 'Twas like the evergreen pine, flourishing age after age.
 Like to the pond on whose rocks is basking the turtle thrice blessed,
 Numberless storks beside it happily preening their wings."*

Imayo. A verse of eight or twelve lines of seven and five syllables alternating, fashionable from the middle ages.

'Kimi wo hajimete, miru toki wa,
 Chiyo mo henubeshi hime komatsu,
 Mimae no ike naru kame oka ni
 Tsuru koso mure ite asobu mere.'

And those who heard it were greatly wondering at her skill and her beauty, and pressed her to repeat it even to three times. The Lay-priest also was greatly diverted and said: "Since you are so skilful at Imao you must also be able to dance well; we wish to see one of your dances." Then the drums were ordered to be beaten and she danced forthwith. Now Hotoke Gozen was renowned for the beauty of her hair and features, and her voice was no less exquisite; how then should she fail in the dance? So when she put forth all her skill and charm in dancing, Kiyomori was enraptured and his heart turned wholly toward her. But when Hotoke Gozen said to him: "Did I not present myself uninvited, and when almost rejected was I not only brought back by the entreaty of Gio Gozen? I pray thee grant me leave that I may return quickly;" the lay-monk by no means agreed to the proposal, and thinking that she was only embarrassed because of the presence of Gio, proposed to send Gio away.

But Hotoke Gozen answered 'How can this be? If we were to remain here both together, I should be most embarrassed, and if your Excellency send away Gio Gozen and keep me here alone, how ashamed will she not feel in her heart? Indeed it will be most painful to her. If you deign to think of me again in the future, I am always able to come at your call. I beg that to-day I may be allowed to retire.'

Kiyomori, seeing how the matter lay, straightway ordered Gio to leave the Palace, and to that end sent a messenger three times. Although Gio had expected this thing from long before, she did not think that it would come to pass to-day or to-morrow. But as the Nyudo continually repeated this unreasonable demand, there was nothing for her but to sweep her room clean and to go. Even those who meet under the shade of the same tree, or who greet each other by the river-side, since it is owing to relations in a previous existence, ever feel pain at parting with each other; how much more grievous a thing it is, when two have been together in affection for the

space of three years. So in regret and grief she shed unavailing tears. Thus as it was a thing that must be, Gio went forth, but ere she went she wrote on the shoji this verse, thinking to bring perchance to remembrance the forgotten image of one who was gone.

*"The fresh or fading flowers of the same moor,
In autumn meet with the same hapless fate."*

Then riding in a carriage to the place where she lived, she cast herself down within the shoji and wept unceasingly. Her mother and her younger sister, seeing these things, asked many questions, but Gio would by no means give any answer, and only by enquiring of her maid did they come to know what had happened. Moreover the hundred koku and hundred kwan of monthly allowance ceased; it was now the turn of the relations of Hotoke Gozen to taste the enjoyment of this prosperity. Soon all the people of the capital heard of these matters, and wondered if it were true that Gio had been dismissed from the Nishi-hachijo palace. There were some who went to see her, some who sent letters, and some who sent their servants, but Gio, since she had no inclination to amuse anyone now, did not even receive their letters, neither did she treat in any way with the messengers. She became more and more melancholy and only shed unavailing tears. Thus the year ended and the next spring came.

Then the Nyudo sent a messenger to Gio asking after her affairs and her health and saying that as Hotoke Gozen wished for someone to beguile her tedious hours, would she not come up to the palace to dance, or it might be sing Imayo, and thus cheer her, but Gio returned no answer, only she lay down and restrained her tears. Again the Nyudo sent to know why she did not go, and why at least she did not answer; if she would not go, for what reason was it? For Jokai himself wished to confer with her. When her mother heard this, weeping bitterly, she thus admonished her; "Why at least do you not deign to

send an answer? and why do you not go when thus rebuked? At which Gio said, restraining her tears: "If I thought I ought to go, I would answer, but since I shall by no means go, I know not what answer I can give. As I do not go when I am thus summoned, he has somewhat to discuss with me, he says; and what may this be but perchance to drive me from the city, or it may be to take my life. Beyond these two things no worse is possible. Even though one go forth from Miyako, the way is not so sorrowful. Again if one is called away from life, would one grudge this body so much? Once having known the bitterness of being disliked, shall I look on his face a second time?" Now when she did not feel it necessary to reply, her mother again admonished her, weeping: "Among those who dwell in this land, the commands of the Nyudo ought not to be disobeyed, and moreover the relation of man and woman is from a former existence, it does not begin in this life; even though the pledge be for a thousand or ten thousand years, there are many that soon are parted, and though some think that it will be but for a little while, yet it may endure unto the end of life. The thing that has no certainty in this life of ours is the relation between man and woman. If you do not go now when you are summoned, it is not likely that you will be put to death, but certainly we shall be driven from Miyako. Even if you must leave the capital, you are both still young, and whatever space there may be between the rock and the tree it is easy to pass over; but I am old, and when weak and declining, to go and live in a strange place, is sad even to think of. Oh that I might be allowed to live and die in Miyako!" Thus considering her filial duty both in this life and the next, though Gio had determined that she would not go, not disobedient to her mother she stood ready to set out, bathed in tears; indeed her feelings were very pitiable. As it would be lonely for her to go alone, her younger sister, Ginyo prepared to accompany her, with two other Shirabyoshi beside, making in all a company of four. In

one carriage they rode together and came to the Nishi-hachijo palace.

On entering however, she was not called to take the seat she had formerly occupied, a place much lower down being provided for her. "Alas!" thought she, "how shall this be? Although there is no fault in me, and although I have come hither, how am I distressed in being given a lower seat." And not knowing what to do, she said nothing to anyone, but her tears fell plentifully from beneath the sleeve she pressed to her face. When Hotoke Gozen saw this, she was greatly affected and said to Kiyomori, "It would have been better if you had not sent for her; but now let her be called up hither, or if not, suffer me to be dismissed and go away."

The Nyudo would not at all consider this and would not permit her to go away, but by and by he deigned to receive Gio and to greet her and enquire how she did, explaining that, as Hotoke Gozen was lonely, it would be very pleasant if Gio would comfort her by dancing and singing Imayo. Gio replied, with difficulty suppressing her tears, "Indeed I came wishing not to disobey your august command," and sang the following verse of Imayo :—

*"Even Buddha himself was once an ordinary person,
I also at last like unto Buddha shall grow.
Everything on this earth can partake of the nature of
Buddha.
Only to be estranged, this is painful indeed."*

Twice she sang it, weeping bitterly, and as she sang all the Princes and Courtiers of the Heike and the high officers and samurai shed tears of admiration and sympathy. Kiyomori also acknowledged the justice of her complaint and frankly confessed it before them all.

So when the dance was finished he intimated that, as at present he had to attend to other matters, in future she should come without any especial summons to dance and sing and

amuse Hotokc. But Gio, repressing her tears, went forth without returning any answer.

Thus Gio, not having intended to go, but thinking it cruel to disobey her mother, a second time suffered ignominious treatment. How pitiable it was indeed ! Then thinking that if she remained in this world, she was always liable to meet with such afflictions, she determined to put an end to her life. Her sister Ginyo, hearing this, also made up her mind to die with her.

Then their mother, being aware of their resolve, again with tears more gravely admonished them. "If you have determined to do this, how greatly do I regret that I persuaded you to go ; for in truth your chagrin is the cause of this, and if you indeed take your own life and your sister follow you, you my two daughters thus dying first, what profit is it to me your mother, who am aged and declining, if I still live on ? I too with you will cast away my life. Now to cause one's mother, who has not yet attained the limit of her years to cast her life away, is it not even as one of the five great sins ? This life is but a temporary abiding place, shame upon shame even, what is it to be accounted ? There is only sadness of heart in the long darkness of this world. If in this life we become attached to things, in the next life we must tread an evil way in sadness." Thus melted in tears she persuaded them. Gio, also weeping, admitted that she spoke truth ; doubtless it was as one of the five great sins that, because of regret at being put to shame, she should determine to put an end to her life. So it was that she gave up her intention of dying by her own hand : but since if she should stay in Miyako she would still be liable to humiliation, Gio, at the age of only one and twenty, deserted the capital and became a nun. In a mountain village in the recesses of Saga, building herself a hut of brushwood, she continually murmured her invocations to Buddha. When her

Five great sins. Sk. Pantchanantarya. i.e. five rebellions. Matricide, parricide, killing an Arhat, causing divisions among the priesthood, shedding the blood of a Buddha.

sister Ginyo perceived that she did thus, having made compact to die with her, how much more when the world has become so hateful shall she not at least accompany her sister. So at the age of nineteen she changed her condition, and retiring from the world with her elder sister, devoted herself to prayers for their future happiness. Then their mother, seeing that she was left alone, aged, grey-haired and feeble, since her two young daughters had forsaken the world, despairing of any future happiness, at the age of forty-five shaved her head; earnestly giving herself up to prayer to Buddha, with her two daughters she sought a happier birth in future.

Thus the spring passed by and the summer grew late; the first winds of autumn began to blow. Gazing at the Milky Way where the lover stars meet in the heavens, when verses are accustomed to be traced on the leaves of the "kaji," watching the evening sun hide herself behind the ridge of the western hills, they likened the sun-set to the Pure Land of the West, wondering when they should be reborn in that blessed region and with all desire extinguished abide there for ever. Thus they continued to meditate on their sad condition, their tears alone being inexhaustible. But one evening when twilight was passing into darkness they had shut their latticed door of bamboo and lighted their dimly burning lamp, and mother and daughters together were repeating the "Nembutsu" when there came a knocking on the lattice. The three nuns were at once overcome by fear: "Ah! perchance it is some goblin who has come to disturb our prayers and make our Nembutsu of no avail. For what human being will approach such a brushwood hut as this by night to which none comes even by day? Such

Lover Stars. Orihime, or the Star Vega who is supposed to meet her lover Hikoboshi on the Festival of Tanabata, the seventh day of the seventh month. Of Lafcadio Hearn, *The Milky Way*.

Pure Land of the West. Saiho Jodo. The paradise of Amida in the West, from which the Jodo-shu or Pure Land sect derives its name. *Sk Sukhavati*.

a slight bamboo gate as this, even if we shut it, is easy to break through, therefore let us open it without delay. If indeed it be a pitiless one who will deprive us of life, relying on the True Vow of Amida on whom till now we have called, if we ceaselessly repeat the Nembutsu, surely the Buddha and the attendant Bosatsu hearing our voice will come and meet us, leading us safely to the Paradise of the West." Thus earnestly repeating the Nembutsu, admonishing each others' hearts and holding each the hand of the other, they opened wide the bamboo lattice.

But behold it was no evil spirit but only Hotoke Gozen that stood outside. While Gio was enquiring how Hotoke Gozen had come to visit them, whether in a dream or in her actual person, Hotoke answered amid her tears. "It is a strange thing to speak of what has happened, but if I speak it not, perhaps I may not be remembered. So I will relate all things as they were from the beginning in detail. When first I came to the Court uninvited and was about to go away disappointed after being dismissed, it was at your request that I was called back again; but a woman is a person not to be relied on, so that, not obeying my own conscience, I allowed you to be sent away and even stayed myself in your stead. Now in consequence of this I am overwhelmed with shame and conscience stricken. When I saw you go away I felt it to be through my fault and could not feel at all happy. Moreover when I saw the lines written by your hand on the shoji, "In autumn meet with the same hapless fate," I thought it was indeed true. And then when you were once more summoned and when you recited the Inayo verse, the whole matter came to my mind again. But as I did not know where you were, I enquired and heard that you were together in a certain place absorbed in prayer and meditation. Then indeed I felt envious of you, and having zealously begged my freedom since the Nyudo has no further need of me, when I thought attentively about the matter, the glory of this Shaba-world is a dream of a

dream—pleasure and prosperity, of what value are they? Very difficult it is to receive a body and to obtain the mercy of the Buddha. If now I go down in sorrow to the underworld I am unable to obtain rebirth in another life; yea how difficult will it be to rise up again. In a world of uncertainty for both old and young how can we rely on our youth? The day when the breath enters our body or goes forth we cannot know; our life is more fleeting than gossamer or a flash of lightning; if we boast of the glory that endures for a moment, loss of happiness in the future life must be our portion. So this morning stealing out unperceived, I have come hither as you see, putting away my ordinary dress to become a recluse; thus having changed my condition, I entreat that you will condescend to pardon my former trespass, that together repeating the Nembutsu we may sit on one lotus in Paradise together. But if I can not attain my desire, I will wander away whither I know not, falling down under some tree or on some mossy bank, and ever zealously repeating the Nembutsu, I will strive to attain rebirth in Paradise.”

So pressing her sleeve to her face she entreated them. Gio answered her, scarce withholding her tears:—“Not even in a dream did I imagine that you would think thus, while I lived according to the custom of this fleeting world; when I thought of the unhappiness of my condition, often I felt resentment at your conduct in spite of myself, thus suffering loss in this life and the next. But as now you have changed your condition, your former faults have passed away like the dew of morning. Now do I feel extreme happiness knowing that you will without doubt attain your desire and be reborn in bliss. If people may say that my having become a nun was a difficult thing, shall I too so consider it? It was because I hated this world and wished to put an end to my life that I did this. But that you, having no resentment or sorrow, and being now but seventeen years old, should thus despise this world and so earnestly set your mind on the Pure Land, thinking only of the Noble

Path, what a happy state of virtuous enlightenment is this indeed !

So the four of them retired from the world together, morning and evening offering flowers and incense before Buddha's shrine, and with one mind fervently pouring out their petitions ; each one sooner or later obtaining her desire for rebirth in bliss. And in the register of the temple Cho-ko-do built by the Ho-o Go-Shirakawa the honourable spirits of the four are found enshrined. Indeed it is a very marvellous thing.

CHAPTER VII.

TWICE AN EMPRESS.

From ancient times to the present day, since the families of Gen and Hei were both called in to assist in the government, if there were any who, making light of the constitution of the land, did not obey the Imperial laws, they were corrected by the other party, and thus any disorder was prevented. But after Tameyoshi was killed in Hogan and Yoshitomo in Heiji, some of the Genji went into exile and others lost their lives, so that now only the Heike were flourishing and no one else dare raise his head ; and it seemed as if this state of things would last for ever. But after the death of the Retired Emperor Toba wars ensued, and murders, banishments, vacant offices and suspensions were continually occurring, so that the whole country was disquieted and society was not able to rest in peace. Especially from the period Ei-ryaku and O-ho when some personal retainers of the Retired Emperor were punished by the Imperial Court and conversely some of those of the Imperial Court were chastised by the Retired Emperor ; so that high and low were afraid, and no one felt at ease, but all were as though looking into a deep pool or walking on thin ice. And the relations between the Emperor and the Retired Emperor, however estranged they might be, were remarkable for their extraordinary circumstances. According to the way of a

degenerate age like this, people tried to anticipate each other in cunning. Though the Emperor was continually contradicting the orders of the Retired Emperor, yet one thing especially there was that caused great astonishment to all, and many found fault with his Majesty: it was as follows:—The Consort of the late Retired Emperor Konoe, who was entitled to be styled Taiko-tai-kogu or Grandmother of the Emperor, was the daughter of Prince Kinyoshi the Udaijin of Oi-no-mikado. After the former Emperor had pre-deceased her she moved to the detached palace of Konoe, called Kawahara, outside the Court precincts, and about the period Ei-ryaku, having come to the age of about two or three and twenty, she was a little past her prime. But as she still had the reputation of being the first beauty in the land, the Emperor fell deeply in love with her and secretly ordered several of the bravest of his retainers to go to the detached palace, and privately sent love letters to her. She however, did not presume to assent to his August suit. So straightway showing his affection openly, His Majesty deigned to intimate to the Udaijin's family that he wished to bring her into the Palace as official Empress. Now as this was a decree unprecedented in the country, the courtiers took counsel together about it, and all uttered different opinions. There is, it must be regretfully admitted, an example in a foreign country, in that of Soku-ten Kogo of China, the Consort of Taiso of To, and thus step-mother of the Emperor Ko-so, who after the death of Taiso became the Consort of Koso. This having happened in a foreign country is a different matter, but in our country from the time of Jimmu Tenno, in all the seventy or more generations of mortal Emperors we have heard of no such thing as becoming Empress for the second time. The courtiers having expressed their decision unanimously, the Retired Emperor declared to the Emperor that this thing must not be: but His Majesty answered: "The Emperor has neither father

Retired Emperor, Go-Shirakawa Ho-o. The Emperor at this time was Nijo Tenno.

nor mother ; We sit on the Jewel Throne by merit of the Ten Virtues. Such a thing as this must be entrusted to the Imperial Will."

As the date of the official entry of the new Empress was soon communicated by Imperial Edict, the Retired Emperor could do nothing more. When the lady heard it she was overcome by tears. "If" she said "I had not out-lived my former Lord, but at the beginning of the autumn of the period Kyu-ju I had terminated my dew-like existence with his, or if I had become a nun and retired from the world, I should not have had to hear such unhappy tidings." But the Minister her father spoke as follows : "One who resists the Emperor's will is no more than a madman ; already the Imperial Edict has been published, so there is nothing more to be said ; only you must go quickly. If a Prince should be born you will be styled "Kokubo," Mother of the country, and I too shall become the grandfather of an Emperor ; truly an auspicious thing. If thus you will help your father it will be indeed an extremely filial act." To these words the Empress Dowager made no answer.

Somehow or other in the course of her writing practise she had written this verse :

*"Better by far it had been to have died when in my
bereavement ;*

*Than to live on and hand down a name unexampled
like this."*

How this thing will be published in the world, a pitiful and sad case will people consider it !

Soon the day for the State Entry into the Palace arrived.

Ten Virtues. In Buddhism, not committing the ten wicked deeds, i.e. killing, theft, adultery, lying, exaggeration, abuse, ambiguous talk, covetousness, malice and unbelief. The expression 'Emperor of Ten Virtues' is to be explained by the saying that one who accumulated merit by practising the ten virtues may be reborn as an Emperor in his future existence. The Emperor is unique and has not the limitations of ordinary people.

The Minister her father and the Courtiers attendant on the Emperor hastened on the ceremony of departure from the Palace with all speed, but as she was very reluctant, evening came on and she had not yet started. Thus it was past midnight when she entered her carriage. After making her State Entry into the Palace she was conducted into the Reikei-dén, and then straightway assisted in the morning ceremony of government administration. In the Imperial apartments of the Shishin-den were the shoji painted with the figures of the Chinese Sages I-in, Tei-ko-rin, Gu-sei-nan, Tai-ko-bo, Ro-ku-ri Sensei, Riseki and Shi-ba. There were also shoji with paintings of long-armed people, long-legged people, and horses. The Oni-no-ma, or Devil's Room, had shoji painted with a lifelike figure of the Chinese general Ri. There is reason to suppose that the shoji of the seven Sages were painted by Owari-no-kami Ono-no-Tofu. Moreover is it not among the paintings of the shoji of the Sei-ryo-den that there is to be seen one by Kanaoka of the moon at down on the distant hills? When the retired Emperor Konoe was a child, he had in the course of his play made some marks on the paper, and when his former consort looked, they were there all unchanged: and she thought fondly of his memory and made this verse:

*"Ah! to think of the sorrows that now have fallen upon me;
When I look at the moon, living again in the Court."*

And during this second intimacy with the Emperor her unspeakable sadness affected her so much that she fell sick.

CHAPTER VIII.

THE QUARREL ABOUT THE TABLETS.

Now about the spring of the first year of Ei-man, His Augustness the Mikado fell sick, and in the beginning of the

Shishinden. The hall in the Palace where ceremonies were performed. On its sliding panels were painted the portraits of thirty two Chinese sages.

summer of the same year his disease became exceedingly severe. Now the daughter of the Minister of the Treasury, Iki-no-Kane-mori had a son by His Majesty who was two years old, and it was expected that he would be made Crown Prince ; but on the twenty fifth of June scarcely had a decree been published appointing him Crown Prince than he was immediately that same night placed on the Throne : whereat everyone was much astonished. Those learned in such matters said that if investigation be made into the Imperial Line, Seiwa Tenno inherited the Throne of Montoku Tenno at the age of nine : at this time Chu-jin Ko (Fujiwara Yoshifusa) assisted his young Lord in the government, just as in China Shu-kodan administered all the affairs of state in behalf of Sei-O, and this was the beginning of the office of Sessho (Regent).

Toba-in came to the Throne at five and Konoe-in at three years of age, but even if these be quoted, the present Prince was only two years old : still even if without precedent, it is foolish to be disturbed about it. On the 27th, of July of the same year the Retired Emperor departed this life at the age of twenty two like the untimely falling of a flower in bud, and within the Jewel Curtain and the Brocade Vail all were choked with tears. That same night he was borne to Funa-oka Yama behind Rendai-no to the North East of the Temple of Ko-ryu-ji. After the August Obsequies, many priests from the En-ryaku-ji temple of Hiei-san and the Ko-fuku-ji at Nara came to blows about the question of putting up their tablets.

It was the custom after the death of an Emperor that he should be borne to the place of burial attended by the monks of the South and North Capitals, (Nara and Kyoto,) and as they went in procession round the tomb, they put up the tablets of their respective temples. When there was no temple endowed

Crown Prince. It was the custom to proclaim the succession of the Crown Prince immediately the Emperor died (Senso), and the proper ceremony of accession (Sokui) was performed some time afterwards. This Child-Emperor was Rokujo Tenno,

by Shōmu Tenno to dispute it, the tablet of To-dai-ji was put up, and next came that of Ko-fuku-ji founded by Tan-kai-Ko. Of the Northern Capital, opposite to that of Kōfuku-ji the tablet of En-ryaku-ji was to be put up, after that the tablet of En-jo-ji, the foundation of Tem-mu Tenno begun by Chishō Daishi. But on this occasion the priests of En-ryaku-ji, respecting what precedent I know not, fixed up the tablet of their temple after that of To-dai-ji and before that of Ko-fuku-ji, and while the priests of the South Capital were taking counsel with one another what they should do, there stood forth two very worthless priests of the Sai-kon-do of Ko-fuku-ji, called Kwannon-bo and Sei-shi-bo; Kwannon-bo was attired in a hara-maki, or body armour, corded with black silk, and held a white hilted naga-maki or short halberd, grasped in both hands; Sei-shi-bo was in armour laced with green thread and carried a huge tachi in a black lacquered scabbard. Both of these ran up, and cutting down the tablet of En-ryaku-ji, broke it in pieces and threw them hither and thither.

Then, shouting out the words of a song, which run thus:

"How gaily flows the water

Hark to the sound of the waterfall,

Even the sun in shining,

By no means departs from its rule."

they disappeared again among the monks of the South Capital.

CHAPTER IX.

THE CONFLAGRATION AT KIYOMIZU.

Now the faction of En-ryaku-ji, in the matter of resisting the violence that had been done, very carefully watched for an occasion, but said no word. After the decease of the Mikado, everything, even the trees and flowers, was grief-stricken and of sorrowful appearance, and after this undignified wrangle, all, high and low, dispersed to the four quarters crestfallen and

Tankai-Ko. Fujiwara Fuhito.

abashed. On the same 29th, day, at the hour of the Horse, hearing that a great company of the priests of En-ryaku-ji was going down to Kyoto, Bushi and Kebi-ishi went out to Nishi Sakainoto to prevent them, but in spite of this they burst through, and a great tumult arose. Then the Retired Emperor Go-Shirakawa, how it happened is not certain, sent orders to the En-ryaku-ji faction, and, thinking that the Heike were to be attacked, sent soldiers to the Palace to strengthen all the guard houses for protection. The Heike all gathered together at Rokuhara, and the Retired Emperor also betook himself thither in haste. Kiyomori was at that time only Dainagon no Udai-shō, and was in a very great state of agitation. Komatsu dono, wondering what all the matter was about, tried to pacify them, but there was much tumult and reviling among the soldiers. The monks of Hiei-san did not go to Rokuhara, but casually proceeded to press on to Kiyomizu, where they burned all the temple buildings and monastery. This was to revenge the insult they had received on the night of the Imperial Funeral; since Kiyomizu was a branch temple of Ko-fuku-ji. The day after their burning Kiyomizu, they wrote the text: "By Kwannon's aid the cave of fire will become a lake," and affixed it to the great gate, but the next day another tablet was substituted bearing the text "Her wondrous power is without equal for all ages." When the crowd returned, the Retired Emperor came back hurriedly from Rokuhara, and Shigemori Kyo alone went to meet him.

The Chancellor his father did not go; this was out of precaution. When Shigemori returned his father the Dainagon spoke thus to him: "I am rather afraid of this visit of the Retired Emperor; he has been thinking of doing something or other, and sometimes he has even expressed it, and for that reason he has come, so I cannot altogether rid my mind of suspicion." You

By *Kwannon's aid*. This text as well as the reply is a quotation from the *Hokke-Kyo*. By faith in Kwannon even the most difficult things can be accomplished. Here it is cited as an ironical taunt.

must not show any such suspicion either in word or deed," replied Shigemori, "it is not a good thing to reveal one's thoughts to people. You must submit entirely to the will of the Ho-o. If you show sympathy you may secure the protection of both 'Kani' and 'Hotoke.' If you do thus there will be no need to fear about your person." "Indeed Shigemori is most generous," said his father.

When the Ho-o returned, those retainers who were most intimate with him remarked: "What a strange thing is this that is said! The Ho-o has not the least idea of such a thing." Now a man of influence in the Ho-o's Palace named Saiko Hoshi was there at this time, and he came forward and said: "Heaven alone cannot say anything, man must say it. The Heike have now exceeding great power and I think it is Heaven's will that someone should protest." But the others said one to another: "This is not a good thing to say. Walls have ears. Take care!" whispering in trepidation. Now as this year was a year of mourning, the ceremonies of 'Gokei' (purification of the new Emperor), and 'Daishoei' (presentation of new rice to the Imperial Ancestors) were not performed.

Now Ken-shun-mon-in, while yet she was called Higashi-no-Onkata, had conceived a son by the Ho-o, and this Prince was now five years old and there was a rumour that he was to be nominated Crown Prince. So it was that on the twenty-fourth day of the twelfth month he was suddenly given the title of Shinno. On the advent of the New Year the era was changed to Nin-an. On the eighth day of the tenth month of the same year the Prince who had been raised to be Shinno the year before was proclaimed Crown Prince at Higashi Sanjo Palace. Thus the Crown Prince was an uncle of six years old, and the Emperor was his nephew three years old, their relation and age being quite abnormal and improper. Yet in the second year of Kwan-wa Ichijo had become Emperor at the age of seven and Sanjo Crown Prince at eleven; it was, therefore not without precedent. The Emperor (Rokujo) had come to the

throne at two years old and was dethroned when barely five, becoming a priest on the 19th day of the second month and taking the title of Shin-in before he had attained the age of Genpuku. Both in China and in our own country this is the first time that such a thing has happened. On the twentieth day of the third month of the third year of Nin-an, the new Emperor was enthroned in the Daikyoku-den. When this Emperor came to the throne the fortunes of the Heike family stood at their zenith, for his mother Kenshun-mon-in was the younger sister of Hachijono-Ni-i Dono the wife of the Lay-priest-Chancellor, while Taira Dainagon Tokitada was her elder brother and so the Imperial Uncle, so that he assumed the position of Regent in matters both within and without the Court, all appointments of officials both in spring and autumn being in his hands alone. His position was just like that of Yokoku-chu, while his younger sister Yokihi was the favourite of the Emperor of China. How very enviable was his prosperity and popularity. As the Nyudo consulted him about all political matters both great and small, the people of the time called him Hei-Kwampaku. (i.e. K responsible to Kiyomori, not, as usual, to the Emperor.)

CHAPTER X.

A COLLISION OF GRANDEES.

On the sixteenth day of the seventh month of the first year of Ka-o the Retired Emperor Go-Shirakawa became a priest, but as, even after this, he continued to direct the administration as before, there was no difference between the Retired Emperor and the Reigning one: so that the Courtiers of the Retired Emperor and the Military Guards (Hoku-men) of both upper and lower ranks received rank and emolument in abundance.

New Emperor. Takakura Tenno.

Yokihi. The favourite consort of Genso Emperor of To. Proverbial in Chinese and Japanese literature as the fascination that destroys kings.

Still, as is the way of man's heart, they were not contented, but would say to their intimate friends when they met ;
" Ah, if that man loses his position then that demesne will be vacant ; " or " if that fellow could be done away with, then I should get his office." The Ho-o himself murmured in secret ;
" From of old there have been many who have subdued the enemies of the country, but never before have they been so rewarded. When Sadamori defeated Masakado and when Yoriyoshi put down Sadato and Muneto, when Yoshihide conquered Takehira Yoshihide and Iehira a reward was given them, but it was nothing more than a demesne ; so that this arbitrary conduct in rewarding them is not according to reason. This is because the times are degenerate, and the principle of monarchic government is no longer observed." He could find no opportunity to utter any open reproof however. The Heike, on the other hand, bore no special ill-will to the Imperial House.

The primary cause of all the disturbance that was to follow was that on the sixteenth day of the tenth month of the second year of Ka-o, Shinsammi no Chujo Sukemori, second son of Komatsu dono, a young man of thirteen years old who was then Echizen-no-kami, wishing to see the beauties of the snow scenery at Karino, the snow having fallen in patches here and there, went out with a train of thirty youthful retainers on horseback to Rendaino, Murasakino and Ukon-no-baba, and flew many hawks at the quails and skylarks from morning till evening, returning to Rokuhara about twilight. Now just at this time the Sessho Motofusa was proceeding from the Palace of the Ho-o at Higashi-no-do to the Imperial Palace, and going to enter at the Yuho gate, he went southward from Higashi-no-do, and turned to the East at Oi-no-Mikado, so that Sukemori met him face to face between Oi-no-Mikado and I-no-kuma. Immediately the Minister's retainers shouted peremptorily, " Who goes there ? Dismount ! Dismount ! It is His Excellency who passes ! But Sukemori, being too proud and careless of his behaviour, his retainers too being all youths of under twenty

who understood little of courtesy, spite of it being a Minister who passed, did not dismount according to custom, as etiquette demanded: on the contrary they threatened to break through his train. As it was dark perchance the Minister's retainers were not aware that it was Kiyomori's grandson, or if they were they made as if they were not, but anyhow they pulled Sukemori and all his retainers from off their horses and put them to exceeding shame. Sukemori could do nothing but make his way back to Rokuhara and relate all these circumstances to his grandfather the Lay-priest Chancellor. The Nyudo was extremely wrath; "Even a Minister," he said, "must respect my family, and it is a most hateful thing that he should insult such a young man; for a thing like this our house may be despised. Thus I cannot help letting the Minister know these things and indeed I hope to make him rue it." But Shigemori said; "We are not affected by such a thing; if we be mocked by men like Yorimasa or Mitsumoto of the Genji, then we should indeed be put to shame, but it was exceedingly discourteous of my son not to alight when he met the Minister." Then he called the samurai who had been in attendance during the incident and said; "From henceforth take great care lest you should by mistake insult a Minister." But afterwards the Nyudo, without saying anything to Komatsu dono, collected about sixty men, led by Namba and Seno, all rustic samurai of exceeding bad manners who heeded nothing except the commands of the Nyudo, and bade them go and wait for the Minister when he went out on the twenty-first day, and cut off the front hair of his outriders and retainers as a revenge for the insult to Sukemori. The samurai respectfully assented, and went forth. The Minister, never dreaming of such a thing, went out with more state than usual, owing to his having to stay in the apartments of the Sessho to fix the time for the Emperor's coming of age ceremonies, (Gempuku, Assuming the Kammuri,

Kammuri. Ceremonial head-dress worn by Emperor and Nobles.

and Reception of Officials) to be held next year. On this occasion he had to enter by the Taikenmon, and as he was going to the west of Naka-no-mikado, at Inokuma near Horikawa, he met about three hundred retainers of Rokuhara all armed to the teeth, who surrounded him on all sides with shouts of exultation: then, chasing his retainers and outriders this way and that, they treated them with contumely and cut off their front hair. Among his sixteen retainers, Takemoto, a retainer of the Udaijin also had his hair cut off. When they cut off the top-knot of To Kurando-no-Taiyu Takanori they said; "You must not consider this as your own top-knot but as though it were your master's."

Then poking the ends of their bows into the car, they broke the curtains, cut the harness and trappings off the oxen and drove them hither and thither, finally returning to Rokuhara with shouts of glee, whereupon the Nyudo praised them for carrying out his orders so well. But the two retainers who rode next to the Minister's car, Inaba-no-Saizukai and Toba-no-Kuni-hisa Maro, though of quite low rank were very shrewd fellows, and putting the car in order again they brought their master to the palace of Naka-no-Mikado. He, wiping away his tears with the sleeves of his dress of ceremony, returned home again in a truly pitiful state. It is not necessary to speak of Kamatari and Fuhito of the Fujiwara house, but since the time of Yoshifusa and Mototsune to this day no such insult as this outrage of the Heike has ever been known to befall a Sessho-Kwampaku.

When Komatsu dono heard of it he was greatly disturbed in his mind, and all the samurai who had taken part in it were dismissed from their posts. "However strange a thing the Nyudo ordered you to do, why did you tell me nothing of it," he said, "this is Sukemori's fault: the Sendan is fragrant even from the time when it has but two leaves; so even a boy of twelve or thirteen years knows what courtesy is and ought to

practise it. He is guilty of unfilial conduct in bringing the name of the Nyudo into disrepute by such ill manners and must bear the responsibility." So Shigemori removed him to Ise-no-kuni as a discipline. He was indeed a leader to be admired both by lord and vassal.

CHAPTER XI.

SHISHI-NO-TANI.

Owing to this incident the Emperor's Gempuku was postponed to the twenty fifth day of the same month, and was fixed to take place at the Palace of the Retired Emperor, and as the Sessho's presence would be then required, he received an Imperial communication appointing him Dajo-daijin on the fourteenth day. Soon after, on the seventeenth day, he paid a visit of thanks to the Retired Emperor, but still the condition of things generally seemed unsettled.

Thus this year ended and the third year of Ka-o began. On the fifth day of the first month the Gempuku of the Emperor took place, and on the thirteenth day he visited the Retired Emperor in state. The Ho-o and his Consort received him: His Majesty looked splendid indeed wearing the Kammuri for the first time. As Imperial Consort he received one of the daughters of the Lay-priest Chancellor, and at the age of fifteen he was adopted as step-son by the Ho-o.

Now Myo-on-in-den, (Fujiwara Moronaga) was still at this time. Naidaijin-no-Sadaisho, and on his resigning this office, one Tokudaiji-no-Dainagon Jittei-no-Kyo aspired to it in his stead; Kwazan-in-no-Chunagon Kanemasa-no-Kyo also wished for it; and Shin-Dainagon Narichika-no-Kyo, the third son of the late Naka-no-Mikado To-Chunagon Kasei-no-Kyo also greatly desired it. This Dainagon, being high in favour with the Retired Emperor, began to offer many prayers for it. He stationed an

Shin-Dainagon. Newly created Dainagon, of whom there were many at this time.

hundred priests before the shrine of Hachiman to read the Dai-Hannya Kyo from beginning to end for seven days, and while this was taking place, three doves flew forth from Otokoyama to the Tachibana tree which was before Koura Daimyojin and fought one another to the death. Now doves are the well known messengers of Hachiman Dai-Bosatsu, and in a shrine or temple such a thing was an extraordinary portent. The Kengyo of that time, Kyosei-hoin by name, reported it to the Imperial Court. This was no ordinary matter, so the omens must be consulted, and a soothsayer among the Shinto priests, on being referred to spake thus; "This is a portent of great weight, but it is not one that concerns the Emperor, but one of his subjects." Then the Dainagon, not at all perturbed thereat, since in the daytime people would see him, went out every night from his Palace at Naka-no-Mikado Karasu Maru to the shrine of Kamo on foot seven nights in succession. On the last night of the seven, on his arriving home again tired out, he fell asleep for a short time and dreamed that he went to the shrine of Kamo and opened the door of the Holy of Holies, whereupon a very majestic voice sounded forth with these words; "*O cherry flowers, do not hate the river breeze of Kamo, for it will not stop the flowers falling.*" Then the Dainagon, not at all afraid, set up an altar in a hollow cedar tree behind the sanctuary of the Yashiro of Kamo and put there a saintly priest and had prayers offered according to the Dakini rite for a hundred days. Then it happened that suddenly the sky clouded over and it thundered exceedingly, a thunderbolt striking the great cedar-tree and setting fire to it so that the shrine seemed in danger.

Dai-Hannya Kyo. Sk. Maha-prajna-paramita Sutra. or the Sutra of Intelligence by which Nirvana may be reached. It is the great text of Mahayana and is in six hundred volumes.

Hachiman Daibosatsu. Hachiman, the deified Ojin Tenno, is a Shinto deity, but regarded as an avatar of Buddhism and so worshipped with Buddhist rites.

Kengyo. 檢校 the superintendent of a temple.

Dakini. A mystic rite of the Shingon sect.

All the priests ran together to put it out, moreover they wished to drive out the holy priest who was praying there, but he said ; "I intend to stay praying in this shrine for a hundred days, and it is now the seventy fifth day, so I cannot depart now," and he did not move. This was reported by the Shrine to the Imperial Palace, but the Emperor bade them do nothing that was not in accordance with the law. Then the priests took white rods in their hands and struck the holy priest on the neck so that at last they drove him out from the street Ichijo to the southward. The gods do not accept discourtesy, and this Dainagon had wished to become Taisho, a thing quite unsuitable to his rank, hence this strange happening. Now at this time the appointment of officials was not in accordance with the will of the Ho-o, nor with that of the Sessho-Kwampaku, but lay solely in the power of the Heike. Even Tokudaiji Kwazan-in did not get this office, but Komatsu Dono Shigemori, the eldest son of the Nyudo, who was then Dainagon-no-Udaisho, changed over to Sadaisho, while the second son Munemori, who was Chunagon, passing over the heads of others his superiors, became Udaisho in his stead. It is quite needless to say that Tokudaiji Dono, who was a Dainagon of high lineage and of distinguished literary attainments and moreover head of his family, felt great chagrin at being thus passed over in favour of Munemori, who was only second son of the Heike family.

Although it was at first rumoured that he would become a priest, Tokudaiji Dono, wishing to see how affairs would turn out, merely resigned his office of Dainagon and went into retirement. Now the Shin Dainagon Narichika-no-Kyo would naturally come after Tokudaiji Kwazan-in, but how great was his wrath at the elevation of such a person as Munemori, second son of the Heike family. So he went to the length of saying that he would attain his long sought goal through the destruction of the Heike. His father had only been Chunagon when he was his age, but his youngest son had become Dainagon of the upper second rank, and had received a great province as his fief, while

his sons and retainers also basked in the Imperial favour. What then was lacking to him that he should plan such a thing? It seems like the action of a demon. In the period of Heiji, when he was Echigo-no-Chujo, he had taken the part of Nobuyori and ought properly to have lost his head then, but his neck was saved by the intercession of Komatsu Dono. Now however, forgetting all gratitude for this, even when no one was his enemy, he was spending all his time in preparing weapons and collecting soldiers and practising military activities to the exclusion of all else. Now Shishi-no-tani on Higashi-yama, having Miidera behind it was a very fine strategic position, and there was the mountain seat of Shunkwan Sozu, so he was always repairing thither to plot the overthrow of the Heike. One evening the Ho-o went also and with him went Joken-Hoin the son of the late Shonagon Nyudo Shinsai. During the evening banquet they talked about this matter, and Hoin said; "What a foolish thing; many people may overhear it and it will soon leak out and a crisis will ensue in the country." Then the Dainagon, changing his countenance, stood up suddenly, and knocked over with the sleeve of his 'Kariginu' a jar (heiji) that stood before the Ho-o. His Majesty asked what he meant by it. The Dainagon returning to his seat replied; "The overthrow of the Heishi." The Ho-o thereupon smiled with satisfaction and said, "Let someone advance and dance the Sarugaku." Hei Hangwan Yasuyori came forth and said; "There are too many jars (heiji) here and so we are all intoxicated." Shunkwan Sozu replied, "Then what shall we do with them?" "It is best to take off their necks," interjected Saiko Hoshi, as he took of the necks of the jars. Hoin, considering this all great folly, said little. However we consider it, it was a terrible thing. Now who are those who were in favour of it? Omi-no-Chujo Reiyo, commonly called Narimasa, Hosshoji-no-Shugyo Shunkwan Sozu, Yamashiro-no-kami Motokane, Shikibu-no-taiho Masatsuna, Hei

Jars. Here again the pun on Heishi referring to the Heike family is introduced.

Hangwan Yasuyori, So Hangwan Nobufusa, Shin Hei Hangwan Sukeyuki. Among the retainers Tada-no-Kurando Yukitsuna was the foremost: among the Court Guards (*Hokumen*) also many were affected.

CHAPTER XII.

THE FIGHT AT THE UGAWA.

Now this Hosshoji-no-Shugyo Shunkwan Sozu was the grandson of Kyogoku-no-Gen-Dainagon Gashun-no-Kyo and the son of Kidera Hoin Kwanga. The house of his grandfather the Dainagon was not a military one, but he, being a man of violent nature, did not easily let anyone pass before his house near the Sanjobo Gate in Kyogoku, but usually would stand at the middle gate grinding his teeth in a menacing manner. Being therefore the grandson of such a formidable person, this Shunkwan also, though a priest, had a pugnacious and proud nature so that he was just the person to take part in such an unreasonable rebellion. Shin-Dainagon Narichika-no-Kyo, calling Tada-no-Kurando Yukitsuna, appointed him leader of one of the forces saying; "If you accomplish this affair successfully, you shall have as much as you wish of fief and domain." And he gave him fifty 'tan' of white silk for bow-bags as a gratuity.

On the fifth day of the third month of the third year of An-gen Myo-in-den became Dajodaijin, and Komatsu Dono, passing over Gen-Dainagon Sadafusa-no-Kyo, became Naidaijin, so that soon after there was a great banquet to congratulate him on becoming both Daijin and Taisho. The guest of honour was Oi-no-Mikado Udaijin Tsunemune Ko. The Sadaijin ought to have taken the upper seat, but as his father was Uji-no-Akusafu (*Fujiwara Yoronaga*), there was some fear about such a precedent.

There were no *Hoku-men* (Imperial Guards) in ancient times, but they were first established from the time of Shirakawa-

Shugyo. or Shitsuji, Chief Steward or Administrator of the temple.
Hokumen. Guards at the Court of the Retired Emperor.

in, and many of the Eifu obtained these posts. Tameyoshi and Morishige, who were in their youth pages called Inumaru and Senshumaru, and many other unimportant people also became Hoku-men. During the time of Toba-in, Sueyori and Suenori, father and son, were both serving in the Court, and though sometimes acting as Courier from the Ho-o to the Imperial Court, always behaved in a manner suitable to their rank, but the Hoku-men of this time had too much power and did not respect Kugyo and Denjobito at all. Passing from lower Hoku-men to upper, from that many were allowed to enter the Court, and as they could achieve this they became puffed up and even went so far as to join in this foolish rebellion. Among these were Moromitsu and Narikage, who served the late Shonagon Nyudo Shinsai. Moromitsu was in the government office in Awa and Narikage was a man of the capital: he was born in a very low station, being a 'Kondei-warawa,' or footsoldier or perhaps a kind of table page. As he was sagacious he came to be employed by the Ho-o. Moromitsu became Saemon-no-jo and Narikage Uemon-no-jo, then both of them became Yukie-no-jo. Once when something happened to Shinsai they both became priests, taking the titles of Saemon-no-Nyudo Saiko and Uemon-no-jo Saikei; but still after this they continued to hold the office of Master of the storehouses to the Ho-o. This Saiko had a son Morotaka, who also became powerful and rose to be Kebi-ish Go-i-no-jo. Furthermore on the nineteenth day of the twelfth month of the first year of An-gen, at the appointment of officials at Tsuina, (year-end ceremony) he became Kaga-no-kami.

While he was on duty in his province of Kaga he behaved in a lawless and barbarous manner, seizing the domains of shrines and temples and influential families, and doing always what was disorderly in everything. Now even if there is no virtuous governor, peaceful government may still continue, but among his arbitrary actions, during the summer of the second year of the same era, this Governor Morotaka brought his young brother Kondo Hangwan Morotsune to act as Mokudai (Deputy).

Now there was a certain mountain temple called Ugawa near the official residence of the Governor, and just as the Mokudai arrived from the capital, the priests happened to be bathing, whereupon he broke in among them, drove them off and bathed in their stead, driving away those of lower rank who were bathing near them so that his horse might be washed in their place. Thereupon the priests became very angry and cried out; "From of old this temple has been a sacred place where officials cannot enter, so let us defend our privilege and stop this invasion." Then the Mokudai replied angrily, "The former Mokudai were all fools, so the present one has no reason to follow their example: Obey the law!" But while he was speaking the priests began to drive out his men, and they on their part tried to force their way in, so that one of the legs of the favourite horse of the Mokudai Morotsune got broken in the struggle. Then with their weapons they shot and hacked at each other for several hours.

At length when night began to fall, the Mokudai, seeing that he could not overcome them, discreetly drew off his men. Afterwards the officials of the province, gathering together about a thousand men, came out to Ugawa and burnt down all the buildings of the monastery. Now Ugawa was a branch temple of Hakuzan and thither the chief priests went to appeal for help, namely Chishaku, Gakumyo, Hodaibo, Shochi, Gakuon, and Tosa-no-Ajari. Hakuzan consisted of three shrines and eight temples, and all of these came out together, a great multitude about two thousand men. On the ninth day of the seventh month of the same year in the evening they made for the official residence of the Mokudai Morotsune. "Today is already past; tomorrow we will fight," they said and only went thus far that day. The dew-laden wind of autumn blew out the tough sleeves of their bow-hands; the lightning flashing in the sky gleamed on the stars of their helmets. The Mokudai, fearing that he could not hold his own, fled by night to Kyoto. At the hour of the Hare (6. a.m.), the enemy rushed to the assault,

fiercely shouting their war-cry. From within the castle there is no sound. When they send men to explore, they report that all have vanished. Then the multitude, seeing that attack is needless, draw off their forces, and, carrying with them the sacred emblem of the middle shrine of Hakuzan, go off to appeal to Hieizan. At the hour of the Horse (12. noon.), they brought it to Higashi Sakamoto on Hieizan: from the northern provinces the thunder rolled ceaselessly toward the capital; snow fell and covered the land on the mountain and in the city: all was white even to the twigs of the evergreens on the mountains when they brought the sacred emblem to the shrine of Marodo. This shrine was the Myori Gongen of Hakuzan, the relation of the two gods being that of father and child. Though it was uncertain whether there would be any response from the deity, it was a great pleasure to the two gods to meet thus; greater even than that of Urashima when he met his descendant of the seventh generation, or than that of the son of Buddha at meeting his yet unknown father at Ryosen. So this multitude of three thousand priests from seven shrines each following close on the heel of the other, sleeve by sleeve continually chanted the holy Sutras; it was indeed a sight that defied description. Then the priests of Hieizan appealed to the Emperor for the banishment of the Kokushi Kaga-no-kami Morotaka and the imprisonment of the Mokudai Kondo Hangwan Morotsune, but no answer was made to the appeal. Seeing this some of the influential nobles of the Court complained to one another: "Alas! Why does not the Emperor decide the affair quickly? From old times appeals from Hieizan have been different from all others. Okura-no-Kyo Tamefusa and Dazai Gon-no-Sotsu Suenaka-no-Kyo were very important Court

Urashima. The tradition is that Urashima went to the Horai or Palace of the Dragon-Sea-god in the twenty second year of the Mikado Yuriaku, the twenty first Emperor, and came back to the coast of Tamba in the second year of Tencho, during the age of the Emperor Junwa.

Son of Buddha. Rahula, (Jap. Ragora son) son of Siddhartha and Yas'odhara, who only met his father after the latter had become a recluse.

Officials but they were banished by appeal of Hieizan, how much more Morotaka who is a man of little account ; the thing ought to be done properly." But, as the Chinese saying goes : " The high officials fear for their emoluments and do not advise the Throne, while the lower ones fear to make a mistake and so keep silent." So in this case everyone kept his mouth shut in council.

" The waters of Kamogawa, the dice of Sugoroku and the monks of Hieizan are things quite beyond my control," quoth the Ho-o Go-Shirakawa. In the time of Toba-in too the gift of the monastery of Heizenji in Echizen to Hieizan showed no small confidence in that temple ; for when Hieizan had pressed the Emperor to give it to them he had answered that it was doing evil that good might come, whereupon they appealed to the Ho-o, and Go-no-Sotsu Kyobo-no-Kyo enquired, " If the monks of Hieizan bring down the sacred emblem of Hiyoshi and make an appeal, what had better be done ? " to which the Ho-o replied : " How difficult it is to resist the appeals of Hieizan," and complied.

CHAPTER XIII.

THE VOW.

Formerly, on the second day of the third month of the second year of Ka-ho, Mino-no-kami Minamoto Yoshitsune Ason had slain En-o, a veteran priest of Hiei, for depriving him of his newly obtained fief, whereupon the chief priest of Hiyoshi and the heads of Enryakuji, about thirty in all, came down with a crowd of retainers and presented a petition demanding satisfaction. On account of this, the Kwampaku of Go-Nijo (Fujiwara Moromichi) ordered Yamato Genji Nakatsukasa Gon-no-Sho Yoriharu to take measures of defence, with the result that his retainers

Sugoroku. A game played with dice, blackgammon,

Go-no-Sotsu. Oe Masafusa.

Sacred Emblem. The car or Mikoshi in which is the emblem of the deity, the Japanese 'ark of the covenant.'

shot arrows at the monks, killing eight of them on the spot and wounding more than ten, so that the chief priest and the rest fled in all directions. Then the superior priests of Hieizan flocked down in great numbers to report the matter to the Emperor, but were met at Nishi-Sakamoto by samurai and Kebiishi and driven back again: therefore, while the Emperor was hesitating about his decision, they brought the sacred emblem of Hiyoshi to the Komponchudo and chanted through the six hundred volumes of the Dai-Hannya Sutra before it to lay a curse on the Kwampaku of Go-Nijo. And the manner of the petition was this; Chu-in Ho-in, who presided, (at that time he was only Chu-in Gubu), taking the upper seat, rung the bell and with reverence addressed the god thus, praying with a loud voice; "O thou Gongen of Hachioji, who hast nurtured us and cared for us from our youth up, do thou, we beseech thee, shoot a whizzing arrow at the Kwampaku of Go-Nijo." Thereupon ensued a strange portent; someone dreamed that the whirring sound of a Kaburaya was heard to proceed from the shrine of Hachioji and go over toward Kyoto, and the next day, when they opened the lattices of the mansion of the Kwampaku they saw a branch of 'Shikimi' wet with dew as if it had just come from the mountain, and that night the Kwampaku was stricken with a sore disease because of the anger of the deity and took to his bed. His mother O-Dono-no-Kita-no-Mandokoro in great grief went to the shrine of Hiyoshi, clothed scantily like a very low menial, and prayed for seven days and nights, offering for the success of her petition these gifts to be dedicated to the god; a hundred performances of the dance

Gubu. Priest attendant on the Mikoshi.

Kaburaya. Turnip-headed arrow, having a bulb like a turnip, perforated with holes and making a whizzing sound as it flew.

Shikimi. *Illicium religiosum.* A sacred tree.

O-Dono. Fujiwara Morozane. Kita-no-Mandokoro. Title of the wife of Kwampaku or of a noble of one of the five families from which this dignity was chosen, (Go-Sekke).

Gongen. a Buddha Incarnate, a Shinto deity who is so regarded.

called Shiba Dengaku, a hundred horse races, a hundred courses of equestrian archery, a hundred bouts of wrestling, a hundred priests to chant the Nio Sutra, the same number to chant the Sutra of Yakushi, a hundred statues of Yakushi half a hand high, one life size figure of the same deity together with similar statues of Shaka and Amida. Beside this she had in her heart three other vows and, though there was no reason for anyone to know what was in the depth of her mind, yet wonderful to relate, at the close of the seventh night at the shrine, it happened that a boy-priest, who had come with many others from the remote province of Mutsu, died suddenly at midnight. When they carried him out from the shrine and offered prayers, to the amazement of the onlookers he stood up and danced, and after dancing for the space of about half-an-hour, the god entered into him and uttered this awe inspiring oracle: "Give ear O ye people: for seven days of this month the mother of the Kwampaku has prayed in retirement before me: in her heart are three vows. She asks that the life of her son may be spared: if this be granted, first she will serve the shrine among the lowest mendicants for a thousand days. I am moved with compassion that the mother of the Kwampaku, who is so great that she regards all the world as of no account, is so affected by her care for her son that, forgetting the squalor of these people, she deigns to serve the shrine among the lowest menials for a thousand days. Secondly she will build a corridor from the Hashidono of the main shrine to the shrine of Hachioji. How blessed a thing it is that such a corridor should be built, for I feel pity for the three thousand priests who must go across to the shrine whether it rain or shine. In the third place she will endow a Hokke Mondoko to be held in perpetuity every day. All these vows are by no means foolish, for though the first two might perhaps be foregone, the Hokke Mondoko is most desirable. Now the

Yakushi. Buddha the Healer. Sk. Bhechadjya.

Hokke Mondoko. A Catechism of the Hokke-kyo or Saddharma-pundarika Sutra.

appeal that the priests made to the Emperor was very proper, but no answer was given, only they were shot at and killed ; wherefore they came and called on me with tears so that I was moved to compassion and felt that it was a thing I could never forget; moreover the arrows that were shot at them injured my body in its Buddha manifestation. See here whether I speak truth or falsehood ;" and the medium, doffing his clothing, displayed under his left armpit a hollow like the mouth of a cup. Then he continued : " indeed this is so grievous to me that however much she vows I cannot prolong his life to the natural span, but if the Hokke Mondoko be endowed I will allow him to live for three years longer. If this be thought too little, I can do no more." With this the god ceased and withdrew himself.

Now the mother of the Kwampaku had not said anything to anyone about her vow so that it never entered her mind that it could be known, and she was deeply impressed that the secret thoughts of her heart should thus become the subject of an oracle ; and especially was she thankful that the life of her son should be prolonged for a day or even for half an hour, how much more that three years should be granted him. Thus, restraining her tears, she departed homeward. Afterwards she presented her son's domain of Tanaka-no-Sho in the province of Ki-i to the shrine of Hachioji for ever, and so it is that we hear that to the present day the Hokke Mondoko is held every day without ceasing at the shrine of Hachioji.

Thus the sickness of the Kwampaku of Go-Nijo was healed and he was restored whole as before to the great joy of his family, but alas, the three years flew by like a dream, and in the twenty-first day of the sixth month of the second year of Ei-cho a boil broke out at the edge of his hair, so that he took to his bed, and on the twenty-seventh day of the same month he passed away at the age of thirty-eight. Though he was brave, strong-minded and valiant in his actions, when his illness became critical he could not bear to die. Indeed it was a sad case, and sadder too that he should die before his father before reaching

the age of forty. There is no reason why a father should die before his children, but even Buddha the perfection of virtue, or the most enlightened Bosatsu have no power to change the decrees of life and death. A god who is really just and merciful cannot fail to punish for the good of mankind,

CHAPTER XIV.

CARRYING DOWN THE SACRED CARS.

Thus, though the priests of Hieizan had many times petitioned the Emperor for the banishment of the Kokushi Kaga-no-kami Morotaka and the imprisonment of the Mokudai Kondo Hangwan Morotsune, yet no answer was given them, so, without celebrating the festival of Hiyoshi, on the thirteenth day of the fourth month of the third year of An-gen at the first hour of the Dragon, (8. p.m.) they set out with the Mikoshi or sacred cars of the three shrines of Juzenji, Marodo, and Hachioji at their head, while with them went the priests of the gods and Buddhas from Sagarematu, Kiretsuzumi, Kamo-no-kawara, Tadasu, Umetada, Yanagihara, Tohoku-in, and others with their monks and followers, an innumerable host. As they entered Ichijo from the western side, people wondered if the sun and moon had not fallen from heaven. Thereupon the Emperor ordered the generals of the houses of Gen and Hei to secure the four quarters of the Palace enclosure and to protect the city against the priestly multitude. Then Komatsu Naidaijin Sadai-sho Shigemori with about three thousand horsemen secured the three gates of the Palace called Yomei, Taiken, and Yubo, while his younger brothers Munemori, Tomomori and Shigehira, with his uncles Yorimori and Tsunemori held the south western gates. Of the Genji, Gensammi Minamoto Yorimasa the Warden of the Palace with his retainers the Watanabe father and son, and about three hundred horsemen held the Nuidono Palace at the north gate. This position being an extensive one and the troops few, they presented a very scattered appearance, so that

the priests, perceiving this to be the weakest point in the defences, determined to try and bring in their sacred emblem by the north gate. Then Yorimasa quickly leapt from his horse, and taking off his helmet and rinsing his mouth with water, made humble obeisance before the sacred emblem, all his three hundred retainers likewise following his example, after which he sent Watanabe Choshichi Tonau as an envoy to the priests. He was attired that day in a 'hitatare' of light green, and body armour ornamented with cherry blossoms on a yellow ground, and wore a sword with mounts of red copper; in his quiver he carried twenty four arrows feathered with white and under his arm was a bow lacquered in black and bound with red bands. Taking off his helmet he slung it over his shoulder by the thong, and standing reverently before the sacred car, spoke thus: "Be silent a while, I pray you, and hear my message from Gensammi Dono. The appeal of Hieizan to the Throne was certainly justified, and we also regret the slowness of the decision, so that not without reason do you bring hither your sacred car: Yorimasa however has but few men wherewith to hold this gate, and if you decide to force your way in at such an unguarded place you will be a laughing-stock to the children of the city and it will be remembered to your shame in days to come. If we open the gate to you we shall be disobedient to the Imperial Order and if we try to defend it, I, who have always revered the god of Iozan, can no longer follow the way of the warrior. Truly either path is beset with difficulty. The eastern side is held in strong force by Komatsu Dono, so it is there that you ought to try and enter."

On hearing this the priests hesitated and were undecided as to what to do, when some youthful and worthless ones among them cried out: "Wherefore do ye thus delay; push on through the gate." As many took up this cry, an aged priest called Setsu-no-Rissha Ko-un, the wisest of all in the three halls, stood forth and said: "This request is very reasonable. If we break through the strongest place with our sacred car it will be greatly to our credit in time to come; and moreover this Yorimasa is

of the purest line of the Genji, descended from the sixth Imperial Grandson, having no equal in martial arts, and renowned not only as a warrior but also as a poet ; for while Konoe-in was on the Throne, it happened that a verse-party was proposed at which the subject suggested for composition was, "Flowers in the recesses of the mountains ;" and this theme embarrassed the versemakers very much, but Yorimasa won great admiration from the Emperor by his famous improvisation ;

*"Cherry boughs do not show 'mid the trees in the depths
of the mountains ;*

But at the time of bloom, beauteous the flowers appear."

Do not then let us put to shame one who has merited the Imperial admiration on an occasion like this. Let us carry in the sacred car elsewhere." Moved by this advice, thousands of the monks from front to rear shouted assent, and, forthwith carrying the sacred car round to the eastern side, made to enter the Palace through the Taiken gate. Here a struggle ensued, for the samurai drew their bows and shot at them so that many arrows struck the sacred car of Juzenji and some of the priests were killed, many of their followers being wounded, the noise of the shouts and groans ascending even to the Bonten Paradise, while Kenro-Chijin, the mighty Earth-deity, was struck with consternation. Then the priestly bands, leaving their sacred cars behind at the gate, fled back lamenting to their temples.

CHAPTER XV.

THE BURNING OF THE PALACE.

That night the Retired Emperor gave orders to Kurodono-Sashoben Kanemitsu that a council of the Courtiers should be held immediately. At the time that they brought down the sacred cars before in the fourth month of the fourth year of Ho-an, the Emperor had ordered the Zasshu to take it into the

Bonten Paradise. Sk. Brahmaloaka. The Heavens of Brahma. Here perhaps means the third of the Three Worlds, (Sankai) which consist of the Worlds of Desire (Yokukai) The Worlds of Form (Shikikai), and the Worlds of No-Form (Mushikikai) after which comes Nirvana. Sk. Kama-dhatu, Rupadhatu and Arupadhatu.

shrine of Sekizan : also in the seventh month of the fourth year of Ho-en, he had ordered the Betto of Gion to bring it into the shrine of Gion ; now, according to the precedent of Ho-en, he ordered Gondai Sozu Choken, Betto of Gion, to bring it again to that shrine at nightfall, and this being done the arrows that stuck in it were pulled out by the priests. From of old, reckoning from the period of Ei-kyu, until now the priests of Hieizan have brought down their sacred car six times, but, though every time the samurai were ordered to restrain them, arrows had never been shot until this occasion. The people of the capital were greatly terrified, fearing that the anger of the god would bring calamity on the city.

On the fourteenth day at midnight the monks of Hieizan again flocked down into the city, so the Emperor, ordering his palanquin in the middle of the night, went to the Retired Emperor's Palace at Hojuji-den, while the Imperial Consort and the other Ladies of the Palace went in their cars to some other palace, the Kwampaku and Dajo-daijin and other inferior Courtiers precipitately following them in a panic. The Naidaijin Komatsu Dono attended them wearing ordinary dress with a quiver of arrows on his back, his heir Gon-no-suke Koremori going with him in ceremonial costume carrying a flat quiver. Both in the Palace and in the city, high and low, rich and poor, all were in a state of confusion and tumult.

Now at Hieizan three thousand priests met in council, clamouring that as their sacred car had been shot at and many of their company killed and wounded, they must burn all the temples from Omiya and Ninomiya to Kodo and Chudo as a protest against the indignity, and go forth and take up their abode on the mountain and moor. At this point it appeared that the Ho-o wished to propose something with regard to the matter, and the senior priests of Hieizan in Kyoto went to ascend the mountain to inform the others, but these came down in great numbers as far as Nishi-Sakamoto and drove them back again. Now Taira Dainagon Tokitada-no-Kyo, who at this time held

the office of Saemon-no-kami, had been appointed one of the presiding ministers (Jokei), and he was sent as an envoy to the monks; these however assembled in the courtyard of the Daikodo and cried out; "let us seize Tokitada, pull off his 'Kammuri' and then bind him and throw him into the lake." On seeing this, Tokitada begged them to listen quietly to what he had to say, and taking a small ink-stone and paper from his bosom, he wrote a few words and gave it to them. What they read was this; "The lawless violence of the priests is the work of a devil: a righteous monarch restrains it by virtue of his enlightened rebirth." Abashed by this reproof the monks forbore to lay hands on him, but admitting the truth of his statement with one accord, they all dispersed in silence to their cells and valleys. Thus did Tokitada-no-Kyo win the admiration of everyone by calming the wrath of the three thousand priests of the Three Halls by writing a few words on a piece of paper, and thus averting insult from the Emperor and himself. The monks too, who had hitherto been regarded as only wishing to stir up disorder, were now respected for their reasonable conduct.

On the twentieth day an Imperial Mandate was issued through Kwazan-in Gon-Chunagon Tadachika-no-Kyo the Jokei that the Kokushi Kaga-no-kami Morotaka should be dismissed and banished to Idota in Owari and that his Brother Kondo Har-gwan Morotsune should be imprisoned: also on the thirteenth day six samurai who had shot at the sacred car were also imprisoned; they were all retainers of Komatsu Dono.

On the evening of the twentieth day at the hour of the Dog (8. p.m.), a fire broke out at Higuchi Tomi-no-koji and a great part of Kyoto was burned. A south-east wind was blowing strongly at the time and the flames swept across the city diagonally like a great wheel and burned through to the south-west, to the distance of from three to five cho: a very terrible sight indeed. Guhei Shinno's palace at Chigusa, the Kobai palace at Kitano Tenjin, Ritsu Issei's palace at Haematsu, the Oni palace, the Takamatsu palace, the Kamoi palace, the Kanin palace of

Higashi Sanjo Fuyutsugu-no-Ototo, the Horikawa palace of Fujiwara Mototsune, beside thirty other palaces famous from ancient days. Sixteen palaces belonging to Court Nobles of the highest rank were burned, beside those of other Courtiers and high officials without number. At last the fire reached the Imperial Palace, and starting from the Shujaku gate, the Oten gate, the Kaisho gate, the Daikoku-den, the Buraku-in, the eight offices of the Palace administration and the Office of Records were all reduced to ashes in a moment; the annals of families and the documents of many generations beside many treasures of great worth were all burnt to cinders. No one could estimate the damage. Several hundred people were burnt to death and cattle without number. Moreover it was no ordinary event that there were some who dreamed of two or three thousand great monkeys coming down from Hieizan with torches to set fire to the city as a punishment from the god of that place.

The Daikyokuden was burned for the first time in the age of Seiwa Tenno in the eighteenth year of Jokan, and on the third day of the first month of the nineteenth year the Coronation Ceremony of the Emperor Yosei took place in the Buraku-in. On the ninth day of the fourth month of the first year of Gwankyo they began to rebuild it, and it was finished on the eighth day of the tenth month of the second year. In the reign of Go-Reizei-in, on the twenty-sixth day of the second month of the fifth year of Tenki it was again burned and on the fourteenth day of the eighth month of the fourth year of Jiryaku they again began to rebuild it, but the Emperor Go-Reizei died before it was finished. In the reign of Go-Sanjo-in on the fifteenth day of the fourth month of the fourth year of Enkyu it was finished, and the Imperial Court removed to it, the literary men dedicating many compositions and the musicians making melody. As the present age was a degenerate one and the strength of the country was exhausted, it has not yet been rebuilt.

The eight offices. i.e. Nakatsukasa, Shikibu, Jibusho, Mimbusho, Hyobusho, Gyobusho, Okurasho.

VOLUME II.

CHAPTER I.

EXILE OF THE ZASSHU.

On the fifth day of the fifth month of the first year of Jisho the Tendai Zasshu Mei-un Dai-Sojo was prohibited from attending Court, and the Nyo-i-rin Honzon, the tutelary Buddha of the Court, being brought back by an official of the Kurodo-dokoro, he was also deprived of his office of Chaplain-in-waiting. This was because the Kebiishicho had been ordered to hand over the ringleader of the bands of priests who had lately brought down the sacred car to the Palace. Now the Ho-o had heard a slanderous tale from Saiko-hoshi and his son to the effect that the Zasshu had some fiefs in Kaga and that when the Kokushi Morotaka confiscated them, in his resentment at it he had got the priests to make their petition so that it might trouble the Court, and this made His Majesty exceedingly angry so that he ordered him to be punished severely. So, as the Ho-o was thus ill-disposed to him, Mei-un relinquished his seal of office and resigned his position. On the eleventh day of the same month Kakukai-ho Shinno, the seventh son of Toba-in, was made Tendai Zasshu : he was the pupil of Gyo-ken the Dai-Sojo of Shoren-in. On the twelfth day, in addition to depriving him of office and emoluments, two officers of the Kebiishi-cho were about to apply the examination by fire and water, putting a cover on the well and throwing water on the fire ; whereupon,

Nyoirin Honzon. Honzon is the principal object of worship. This was a picture or statue of Nyoirin Kwannon, or Kwannon holding the sacred jewel called Nyoi Hoju.

Tendai Zasshu. Heizan was the chief seat of the Tendai sect, so called from the mountain Tendaisan in China (T'ien t'ai) and founded by Dengyo Daishi, so the head of it was called the Tendai Zasshu.

fearing that the priests would again descend on them, the people of the city made a great outcry.

On the eighteenth day thirteen Courtiers below the Dajodaijin assembled in council to pronounce sentence on the ex-Zasshu. Then Hachijo-no-Chunagon Nagakata-no-Kyo, who was then only Sadaiben-no-Saisho and took the lowest seat, arose and said ; " Though according to the advice of the lawyers we ought to abate the death penalty one degree and pass sentence of exile, yet, seeing that the ex-Zasshu Mei-un Dai-Sojo is not only learned in both the Tendai and Shingon doctrine, but is a man of pure and holy life who has taught the Mahayana Sutras to the Courtiers and instructed the Ho-o in the Buddhist commandments, it is indeed difficult to pass a severe sentence on such a teacher of the Sutras and the Law : it were better if we mitigate the sentence of exile." When he had thus spoken his opinion unreservedly, all the other Courtiers agreed to his suggestion, but as the resentment of the Ho-o was so deep, in the end they passed the sentence of exile. Kiyomori Nyudo also, when he heard of it, proceeded to visit the Ho-o to persuade him to remit the sentence, but the Ho-o being indisposed with a cold and unable to see anyone, he had to return without effecting anything. In the case of a priest committing a crime it is the custom that he should render up his orders and become a layman, and in accordance with this rule the ex-Zasshu took the civil title of Dainagon-no-Taiyu Fujii Matsueda. This Mei-un, we speak it with all reverence, was the son of Kuga-no-Dainagon Akimichi-no-Kyo, a descendant in the sixth generation of Guhei Shinno seventh son of Murakami Tenno, and the most revered and virtuous ecclesiastic in the land, respected by both Emperor and subject : he was also the Betto of Rokushoji, one of temples of Tennoji. Now the chief of the Court Diviners, Onyo-no-kami Abe-no-Yasuchika, had said of him ; " It is incomprehensible to me that such a wise man as this should take the name of

Mei-un, for thought the sun and moon are shining (Mei) above, yet unfortunately clouds (un) are below." He became Zasshu on the twentieth day of the second month of the first year of Nin-an, and was deposed on the fifteenth day of the third month of the same year.

It is related that, on opening the treasury of the Chudo as the custom was, among various other treasures there was a box about a foot long wrapped in white linen, and when this faultless Zasshu opened it and looked therein he found a roll of yellow paper on which Dengyo Daishi had written the names of all the Zasshu who should be in time to come, and he read as far as his own name, but after that, reading no more, he rolled up the scroll again and put it back as it was before. It was very sad that even such a venerable priest as he could not escape the results of the karma of his previous existence. On the twenty-first day it was decided that he should be exiled to Izu. Many people said different things about the cause of it, but really it was owing to the slander of Saiko-hoshi and his son that this thing was done. As he was to be expelled from the capital immediately, the officials who were entrusted with this duty went to his residence at Shirakawa: the Zasshu left his residence weeping and went to a place where the holy Sutras were kept near Awataguchi. At Hieizan they came to the conclusion that their opponents were none other than Saiko-hoshi and his son, and writing their names on a paper they put it under the left foot of Kompira Taisho, the first of the twelve Shinsho, in the Komponchudo and cried aloud with many imprecations on the twelve Shinsho and the seven hundred Yasha to take away the life of Saiko-hoshi and his son without delay. Only to hear them was a terrible thing. On the twenty-third day the Zasshu went out from the Hall of the Sutras to his place of exile. How pitiful to behold one of the high rank of Dai-Sojo, being expelled by

Kompira Taisho. The first of the Twelve Shinsho or Divine Commanders who led the Yasha (Sk. Yakcha) or Daring Devils, a kind of Buddhist Jinn. Sk. Khumbhira, explained as 'a crocodile'

these officials, about to cross the eastern boundary on this his last day in the capital! When he came to the shore of Uchide near Otsu and saw the white eaves of the Monju-ro shining in the sun, without taking a second glance, burying his face in his sleeve, he was choked with tears. There were many aged and virtuous priests at Hieizan but among them Choken-hoin, who was only Sozu at that time, was the most renowned, and he felt so much regret that he went as far as Awazu to see him on his way. On taking leave of him there the Zasshu, out of gratitude taught him the theory of concentration and the three contemplations, a doctrine that he had kept stored up in his mind for many years and that was originally possessed by Shaka himself and handed down through Memyo the Bikkhu of Benares and Ryuju Bosatsu of southern India. It is most praiseworthy that though our country is on the confines of the world, small and scattered like grains of millet, and was at this time most degenerate, yet Choken, on possessing this doctrine, wept for joy as he returned to the capital. Then at Hieizan the priests again assembled and took counsel together saying; "Since the time of Gishin Osho who first held the office of Tendai Zasshu, for fifty-five generations until now no Zasshu has ever been sent into exile; and when we consider that, since the period En-ryaku when the Emperor founded the Imperial Capital, and Dengyo Daishi ascended this mountain,—where woman who possesses the Five Defects has never set foot—and taught us according to the Doctrine of the Four Enlightenments, three thousand holy

Three contemplations. i.e. of Illusion, Impermanence, and the Madhyamika (dissolving every proposition into thesis and antithesis, and denying both, e. g. the soul is neither existent nor non-existent.)

Memyo (lit. horse neighing) the patriarch Asvagosha

Ryuju Bosatsu The patriarch Nagardjuna or Nagasena, chief representative of the Mahayana School and founder of the Madhyamika School, the greatest Buddhist philosopher.

Five defects. or Hindrances. According to the Hokke Kyo women are unable to become either Indra or Brahma or Mara or Tchakravarti or Buddha.

priests have taken up their abode on this peak, where the Hokke-Kyo is chanted continuously, while at its foot the Spirit of the god is daily revealed to men ; and that just as Ryozen the sacred mountain of Gesshi, where is the sacred cave of Shaka, is situated on the north-east of the Imperial city, so is this mountain of Hieizan also placed at the north-east of Kyoto, as a sacred site to protect the land : seeing that generations of revered sovereigns and wise ministers have elected to worship therein, why, even in a degenerate age like this, do they dare to offer us so great an insult ? ” So all the priests of the mountain with their followers again came down to Higashi-Sakamoto and held a council before Juzenji Gongen saying : “ Let us go to Awazu and bring back our chief, but as he is guarded by the officials who have expelled him, it will not be so easy to take him away : thus we have no other refuge but the deities of our mountain. If we are to rescue him without any untoward event let us first obtain a favourable omen.” To this end the elder priests betook themselves vigorously to prayer.

Now there was a youth of eighteen named Tsuru-maru, a servant of Yo-en Risshi a priest of Mudoji, who suddenly fell into a trance, both body and mind being in travail, so that the sweat ran from his limbs, for the Juzenji Gongen had entered into him, and he spoke saying : “ Even though this is a degenerate age, how do they dare to send my priest into exile to a far country ? My heart is cast down, therefore there is no reason why I should stop at the foot of this mountain from henceforth : ” and he pressed his sleeves to his eyes and wept. Astonished at this portent the priestly multitude exclaimed. “ If this be indeed the oracle of Juzenji Gongen, let this be a sign ; restore each of these to its rightful owner : ” and four or five hundred of the elder priests threw down the rosaries which they held in their

Ryozen. Ghridhrakuta, the Vulture Peak famous for its caves inhabited by ascetics. At its foot was Radjagriha the city of royal palaces where the Magadha Princes from Bimbisara to A'soka lived.

Gesshi India.

hands on to the verandah of the shrine of Juzenji Gongen. Then the possessed youth, running round and gathering them up, without an error distributed them each to the one who owned it. Then all the priests wrung their hands and wept for joy at this miracle that the deity had manifested anew. "Let us go and take him from them;" they shouted as they rose up and swept on like a great cloud, while on the shore road toward Shiga and Karasaki another multitude came trooping, and yet another took ship on the lake toward Yamada and Yabase.

When they saw this the officers who were charged with the expulsion of the Zasshu scattered and fled in all directions. The multitude then came on to Kokubunji, whereat the ex-Zasshu was greatly astonished and exclaimed: "I have heard that one who is exiled by the Emperor cannot see the shining of the sun and moon, how much less can I, whom the Retired Emperor has ordered to depart immediately, remain in this place: return I beseech you to your temples." Then advancing to the edge of the temple verandah, he addressed them thus: "Since I left the princely mansion of my father and entered the school of the Tendai sect, I have studied widely the ordinances thereof, learning the doctrines of both Tendai and Shingon, being only concerned for the prosperity of Hieizan, not neglecting to pray for the welfare of the nation and deeply considering the education of the monks: to this the deities of both Koya and Hieizan will testify. There is no fault on my part, but innocent of any crime I have received this heavy sentence of exile. I have no enmity toward either the world or man or gods or Buddhas; indeed for your good intention in coming thus far to see me my gratitude is past expressing;" and he wrung the sleeves of his garment wet with tears. The priests also wept into the sleeves of their armour, but on their bringing up the palanquin and urging him to enter it, the ex-Zasshu refused and continued; "Formerly I was the chief of three thousand priests, but now I have become a mere exile, how shall I be carried on the shoulders of such noble disciples and deeply learned monks?"

Even if I come back again I ought to walk shod in straw sandals like any common priest." Now there was a certain disorderly priest of the Saito Hall named Kaijo-bo-no-Ajari Yukei, a huge fellow who stood seven feet high, dressed in armour of black leather and metal loosely laced, with very long thigh-pieces; removing his helmet he gave it to one of his fellow priests, and leaning on the white handle of his halberd and pushing aside the crowd on either side, he stood before the ex-Zasshu. Glaring at him with wide-open eyes for a while, he said peremptorily: "It is because you are of such a mind that this misfortune has befallen you. Now get in immediately!" Then the Zasshu in fear of him straightway entered the palanquin.

In their joy at recovering him only the noblest of the priests his disciples and none of those of low rank took turns in carrying his chair, but Yukei continued without being relieved, going on in front gripping both the pole of the palanquin and the handle of his halberd with such vigour that it seemed they would break asunder. Thus they traversed the eastern slope of the mountain as though they marching over level ground. Putting down the chair in the court of Daikodo, they once more held a confabulation, debating thus; "Now we have gone even to Awazu and brought back our Zasshu, but how can we appoint as our head one who is under sentence of exile by the Emperor?" Then Kaijobo Ajari Yukei again came forward and said; "This our mountain is a holy place unequalled in Nippon, a place of holy doctrine that protects our nation, the power of whose gods is very mighty. Buddha is equal in authority to the Emperor, so that men do not hold in light esteem the opinion of even the lowest priest; how much more then that of the most noble chief of three thousand priests, the holy and virtuous head of our whole mountain. That he should be punished without fault, does it not call for the wrath both of Hieizan and the capital that we should thus be made a derision to Kofukuji and Onjoji? How sad to lose the greatest master

of the law of Tendai and Shingon, and that our students should for long have to neglect their studies. Make me the leader of your hosts and though I be imprisoned or exiled or lose my head, it will be a good memorial in this world and the next." Thus he spoke, weeping vehemently, and the assembled thousands assented to his words. Since this time Yukei was called 'Ikame-bo' (the wrathful priest) and his pupil Eikei Risshi the people also nicknamed Ko-Ikame-bo, (the lesser wrathful priest).

CHAPTER II.

IKKO AJARI.

Now the priests brought their ex-Zasshu to Myo-ko-in which is in the southern valley of the To-to or eastern pagoda. Perchance even a Gonge (manifestation of Buddha) cannot avoid a chance misfortune like his.

Of old time in China, Ikko Ajari, Court Chaplain to the Emperor Genso of the To dynasty, was raised to favour and confidence by the Empress Yo-ki-hi, and as both then and now in great and small countries people will babble, he fell under suspicion, and even though it was groundless he was exiled to the land of Kara. To this land there were three roads; that called Rinchi-do, the Imperial Road, that called Yuchi-do by which the common people travelled, and that called Anketsu-do (dark cave way) by which criminals travelled; so this Ikko Ajari, having committed a great crime, had to go by the Anketsu-do, and for seven days and nights without seeing the sun or moon he travelled on it. As it was thus dark and there was no inhabitant, he lost his way, wandering on the shore of a lake and going through a deeply wooded mountain, while only the voice of a bird was heard in a watery ravine. While he was weeping there so that his garments were wet as moss, a god took pity on him, exiled without cause, and delivered him by showing nine luminaries in the sky. Then Ikko, biting a finger of his left hand, drew the nine luminaries on his left sleeve with the

blood. So it is that in both China and Japan the mandara of nine luminaries is the chief object of worship of the Shingon-shu.

CHAPTER III.

EXECUTION OF SAIKO.

When the Ho-o learned that the priests of Hieizan had prevented the Zasshu from being exiled, he was much perturbed : then Saiko-hoshi said ; “ From of old the monks of Hieizan have been in the habit of making these disorderly uprisings ; this is not the first time, but this time they have gone too far, and if you do not punish them in an exemplary manner from henceforth the government will always be unstable.” Thus he spoke, unaware of the prayers for his own destruction, or of the appearance of the god of the mountain, and confusing the mind of the Emperor. “ A subject who advises the Emperor falsely stirs up confusion in the country.” This is a true saying ; even though one tries to grow many orchids, the wind of autumn will destroy them, and even when rulers desire to be clear in their minds a lying minister will speak thus to darken their counsel.

Soon it was rumoured that the Ho-o had ordered Shin-Dainagon Narichika-no-Kyo to assemble his retainers and attack Hieizan, and that some of the priests of that mountain thought that as they were subjects of the Emperor, it was not right to resist the Ho-o's command and secretly intended to obey them : so the ex-Zasshu, living at Myokobo, hearing that the minds of the priests were thus divided, was much troubled wondering what fresh misfortune would come upon him ; but still no decision was made concerning his sentence of exile.

Thus the long-cherished plan of the Shin-Dainagon for the overthrow of the Heike was delayed owing to the riotous conduct of Hieizan. Some deliberation and preparations had been

Mandara. A circular picture in which is depicted a representation of the various heavens and Buddhas and Bodhisattvas.

made, but they were only pretence, and as it seemed that the plot was not likely to succeed, Tada Kurando Yukitsuna, who had been entrusted with the arrangements, thinking apparently that it was no use going further, used the linen which had been presented to him as material for bow-cases to make 'hitatare' and 'katabira' for his retainers. Then, on meditating over the affair and seeing the prosperity of the Heike, it seemed a very difficult thing to overthrow them; and if the matter chanced to leak out, he himself would be the first to be executed, so he thought it would be better to betray it before anyone else could do so, and thus save his own life. So on the twenty-ninth day about midnight he went to the mansion of the Nyudo at Nishi Hachijo saying that he had important business. As Yukitsuna was not accustomed to visit him, the Nyudo, wondering why he had come, sent Shume-no-Hangwan Morikuni to enquire. Yukitsuna however replied that he could not tell anyone else, whereupon the Nyudo himself came out to the corridor at the middle gate. "As it is now midnight," he said, "what can you have to any to me at such a time?" "In the daytime there are many people about," replied Yukitsuna, "so I have come under cover of night; what do you think is the meaning of the warlike preparations now going on at the Palace of the Ho-o?" "I understand that the Ho-o has a plan to attack Hieizan," replied Kiyomori carelessly. Then Yukitsuna drawing nearer whispered to him: "That is not the reason, it is against your house that they make these preparations." "Has the Ho-o any knowledge of it?" asked the Nyudo. "Without doubt he knows about it; it is with his authority that Shitsuji-no-Betto Narichika-no-Kyo is collecting his forces." And he went on to explain what Yasuyori, Shunkwan and Saiko had done; after which he retired and the Nyudo called out loudly to summon his samurai. Yukitsuna, having said what had better have been left unsaid, fearing that he might be called on to prove his words, girded up his hakama and fled from the precincts though no one pursued him, feeling like one who is afraid of being caught in the fire

that he has kindled. Then the Nyudo, calling Chikugo-no-kami Sadayoshi, cried out. "The capital is full of traitors who plot to overthrow our house, make haste and report it to all our clan and assemble the retainers quickly,—let all hear!" Soon Udaisho Munemori, Sammi Chujo Tomomori, To-no-Chujo Shigehira, Sama-no-kami Yukimori and others of their kinsmen came up in full armour with their bows on their backs, together with a multitude of samurai innumerable. That night there assembled at the Nyudo's mansion of Nishi Hachijo about six or seven thousand armed men. The next day was the first day of the sixth month and, while it was yet dark, Kiyomori called Abe-no-Sukenari and ordered him to proceed to the Palace of the Retired Emperor, and calling Taizen-no-Taiyu Nobunari, to say to him as follows; "There is a plot of Shin Dainagon Nari-chika-no-Kyo and other retainers of the Ho-o to overthrow our family and throw the empire into confusion: arrest everyone and make enquiry; the Ho-o is evidently aware of the plot." Sukenari immediately hastened to the Palace and, calling Nobunari gave him the message. He, turning pale, straightway went and told the Ho-o. "Ah, someone has revealed the secret," he remarked, "but even so, how did it come out, I wonder?" And he gave no direct answer.

Sukenari, immediately returning, reported this to his master, at which the Nyudo replied that evidently Yukitsuna had spoken the truth and that if he had not revealed the plot their lives would have been in danger. Then he gave orders to Chikugo-no-kami Sadayoshi and Hida-no-kami Sadaie to arrest all who were implicated; so, taking bands of two or three hundred horsemen, they went hither and thither and seized them all. He also sent foot-soldiers to the mansion of the Shin Dainagon at Naka-no-Mikado Karasu Maru with orders that he should come immediately. The Dainagon, thinking that it was not anything concerning himself, but that Kiyomori intended to forbid the Ho-o to attack Hieizan, though as the latter was much enraged it would be of no avail, gracefully donned a

costume of delicate material and mounted into an elegant car, accompanied by three of four retainers, his servants and ox-drivers being more ceremonial than usual ; only to find out soon after that it was for the last time. When they came near to Nishi Hachijo for four or five cho they saw nothing but armed men and he felt a little anxious, wondering why there were so many, but when they arrived at the front gate and were bidden to enter, they saw that the inside also was filled with dense masses of soldiers. At the middle gate many fierce-looking warriors were standing, who, when they saw the Dainagon enter, cried out ; " Shall we seize him and bind him ? " Whereupon the Nyudo, looking out from behind a curtain, replied ; " There is no necessity." So fourteen or fifteen soldiers, surrounding him on all sides and seizing him by the hand, pulled him on to the verandah and shut him into a small apartment. The Dainagon, like one in a dream, did not comprehend what was happening. The samurai who were with him, separated by overwhelming forces, were scattered in different directions, and the servants and ox-drivers in consternation abandoned the ox-car and took to flight. Then Omi-no-Chujo Nyudo Renjo, Hoshoji-no-Shugyo Shunkwan Sozu, Yamashiro-no-kami Motokane, Shikibu-no-Taiyu Masatsuna, Hei-Hangwan Yasuyori, So Hangwan Nobufusa, and Shin Hei Hangwan Sukeyuki were also arrested and brought in : Saiko-hoshi, on hearing this, fearing that it was a matter concerning him also, rode in haste to the Palace of the Ho-o. On the way, however, meeting some soldiers from Rokuhara they accosted him, saying ; " You are required at Rokuhara, haste thither at once ; " but he replied that he had business at the Palace of the Ho-o and afterwards would do as they ordered. " What is it that you have to say to him, O most worthless of priests ? " they answered as they dragged him from his horse and carried him bound to Rokuhara. As he was the mainstay of the plot from the beginning, they bound him firmly and put him in ward in a certain courtyard. Then Kiyomori, standing on the verandah above, glared

at him fiercely for a while and then exclaimed ; " This is the way I treat a worthless fellow like you who makes plots against me. Bring him here ! " So they brought him to the edge of the verandah and the Nyudo trampled on his face with his footgear, " You, who were at first a Courtier of the lowest rank and were advanced by the favour of the Ho-o to a high office that you did not deserve, you and your son, have behaved outrageously, and procured the exile of the Tendai Zasshu, though he was guilty of no offence, and not only that but you have taken part in a plot against me and my house. Now confess the whole thing at once and tell the truth ! " But Saiko, being by nature a bold fellow, showed no fear, and recovering himself and not at all taken aback, replied with a laugh ; " As I served as a confidential retainer of the Ho-o's Household I cannot say I took no part in the raising of forces by the Shitsuji-no-Betto Nari-chika-no-Kyo. Indeed I did have a hand in it. Why do you say things that I cannot overlook ? Before other people it does not matter but in my hearing you shall not speak thus. You are the eldest son and heir of the late Gyobu-no-Kyo Tadamori, and you did not enter the Court at all until you were fourteen or fifteen years old, and then you were serving in the train of the late To-Chunagon Kasei-no-Kyo of Naka-no-Mikado, when even the children of the city called you Takaheita : but in the period Hei-en you arrested three pirate leaders and were rewarded with the fourth rank ; and when you were called Hyoe-no-suke of the fourth rank, people said it was too high a rank for you, so it is certainly too much that, being of the line of a men who had not the right of going to Court, you have raised yourself to be Dajo-daijin. From old time there is precedent for military families like mine to obtain fiefs and hold positions in the Kebiishi. That is not promotion beyond one's position." Thus he spoke out boldly without fear, and the Nyudo could neither restrain his anger nor could he utter a word for rage ; after a while he managed to ejaculate ; " Do not take his head off now, examine him well and find out all the

plot; then away with him to the river and behead him." Thereupon Matsuura-no-Taro Shigetoshi applied torture by squeezing his arms and legs. Saiko did not resist at all and the torture was very severe: after they had written his confession on four or five sheets of paper, his mouth was split open by order of Kiyomori and he was executed at Shujaku on the west side of Gojo.

His eldest son Kaga-no-kami Morotaka, who had been dismissed from his office and banished to Idota in Owari, was now ordered to be executed also by Oguma-no-gunshi Koresue of that province. His younger son Kondo Hangwan Morotsune was also taken out of prison and put to death. The third son Saemon-no-jo Morohira together with three of his retainers lost his head also. These men had all been raised up from humble positions and interfered in matters in which they had no right to meddle, procuring the exile of the innocent Tendai Zasshu, and thus they met their fate and were overtaken by retribution as a punishment from the deity of Hieizan.

CHAPTER IV.

THE LESSER ADMONITION.

The Shin-Dainagon, being thus confined in a small chamber, was in such a state of terror that a cold sweat broke out all over him and he thought to himself; "Ah, this is the result of someone letting out our secret. Who can it be that has turned informer? It must be one of the Ho-o's Palace Guards." While he thus continued turning over everything anxiously in his mind, he heard a loud footfall approaching from behind and thought it was the soldiers coming to put him to death. It was however the Nyudo himself who came tramping loudly over the wooden floor and abruptly opened the shoji of the apartment. Dressed in a somewhat short costume of white silk and striding along in an o-kuchi-hakama, wearing a sword without any decora-

Okuchi-hakama. Cf. Sansom Tsurezure Gusa p. 117, a variety of hakama or loose trousers.

tion loosened in its scabbard, Kiyomori, in wrathful mien, glared fiercely for a space at the Dainagon. "You ought to have been executed at the time of the revolution of Heiji, but Shigemori saved your neck. That kindness you have forgotten. What is your grievance that you wish to overthrow our house? To understand gratitude is the part of a man, but he who forgets it is merely an animal; as however our family is not yet doomed to fall, I have had you brought here so that I may find out what has been going on lately." "You are entirely mistaken," replied the Dainagon, "someone must have surely slandered me, so pray make close enquiry into everything." At this Kiyomori interrupting him called; "Ho! there;" when Sadayoshi immediately appeared. "Bring the confession that fellow Saiko has made:" ordered the Nyudo, and on its being produced read it through loudly several times to the Dainagon; "Now you villain, what have you to say to that?" he shouted, as, flinging the document into his face, he slammed the shoji to and went out. His anger was not yet appeased however, so he called to Tsuneto and Kaneyasu and bade them throw the Dainagon down into the courtyard. At this they demurred saying that Komatsu Dono might not approve of such treatment.

"What?" demanded Kiyomori, "do you regard the orders of Shigemori, and pay no attention to mine? It seems I can do no more." But they, thinking it inadvisable not to obey after all, seized the Dainagon by both his hands and threw him down into the courtyard. Then the Nyudo, exulting in his revenge, ordered them to throw him to the ground and beat him till he cried out, whereupon the two, wishing to spare him, whispered into the Dainagon's ear that he should cry out quickly, and so threw him down and he cried out several times. It looked just like a scene in the Meido when those who have sinned in this

Shaba. Sk. Sahaloka. perh. world of suffering. Those subject to transmigration, popularly for this world.

Meido. The dark road, the underworld, Sk. Nirika. Here men were judged by Emma-O or Yama Raja and his attendants, (Ahoru Setsu) by means of the balance and the mirror that reflected all things.

Shaba-world are tortured by the devils after being weighed in the balance and their misdeeds examined in the mirror of clear crystal. Thus in China also Sho and Han were thrown into prison, and Kan and Ho were slain with their families to the third generation; Choso also was executed and Shugi was punished: of these men the first four were all loyal subjects of the Emperor Koso, but through the slanders of worthless fellows they were innocently disgraced.

On this misfortune happening to the Shin-Dainagon his first thought was about the fate of his son Tamba-no-Shosho Naritsune and the other younger children. As it was now the sixth month it was extremely hot, and as he could not loosen his dress of ceremony, his condition became unbearable so that he gasped for breath and sat bathed in tears and sweat. Though he thought that Komatsu Dono would not forsake him, there was none to bring him any tidings.

After some hours had passed, Komatsu Dono, undisturbed as usual either by good or ill, arrived at Rokuhara with his eldest son Gon-no-suke Koremori riding at the back of his car. He had four or five guards in attendance and two or three retainers but no military escort, and his bearing was entirely calm and unmoved. The Nyudo and his family were somewhat surprised to see him come thus, and on his alighting at the middle gate Sadayoshi came forward and said; "Why do you go without an armed escort seeing that the times are so critical?" "Critical is a word that should only be used of the affairs of the nation," replied the Minister, "we cannot use it of our own private quarrels." On hearing this the crowd of samurai who stood by armed to the teeth looked somewhat uncomfortable. Shigemori then proceeded to search through many rooms to find where the Dainagon had been confined, and at last came to a shoji over which was an arrangement of beams and ropes like a spider's web. Ordering these to be removed he discovered the Dainagon within. He, sitting choked with tears did not at first look up, but on being greeted kindly by Shigemori his face

lighted up like that of a sinner in Hell who sees the approach of Jizo Bosatsu. "I know not what is the reason," he said, "but this morning I have fallen into this evil plight; as however you have deigned to come to me, I am not without hope that you will be able to deliver me. When in the period of Heiji I was about to be executed, it was your compassion that saved my life, and since then I have advanced to be Dainagon and obtained the second Court Rank, being scarcely more than forty years old. Although I can never repay your kindness, I pray you to save my worthless life once more. If that be granted I will retire from the world, and entering the way of Buddha retire to some hamlet far remote, where I may give my whole mind to attain enlightenment as a Buddha in the future life." "Even so" replied Shigemori, "I think they will not go so far as to put you to death, and should they wish to do so, I myself will go surety for your life, so set your mind at ease." Then seeking out his father Kiyomori, he addressed him thus; "I pray you consider most carefully what you do in putting the Dainagon to death, for since his ancestor Shuri-no-Taiyu Akisue, who was Courtier of the Retired Emperor Shirakawa, he has been the only one of his family to be promoted to Dainagon of the upper second rank: he is, besides, extremely high in favour with his master the Ho-o, wherefore it is not good to put him to death. It will be quite sufficient to expel him from the capital. Kitano Tenjin, owing to the slander of the Minister Tokihira, spent his remaining days in sorrow and exile across the western sea, and the Minister Nishi-no-niuya, owing to the traduction of Tada-no-Manchu, spent his days in bitterness amid the misty mountains of the Sanyo, both being innocent of any crime. All this was during the righteous era of En-ki, and tradition calls it the injustice of the Mikado of An-wa; so if even in great antiquity such things happened, how much more in an evil age like this? Even a wise ruler makes mistakes; how much more an ordinary person." Since you have already arrested him, there is no more cause for anxiety, even if you spare his life.

The Chinese sages have said ; " Give the benefit to the accused where guilt is in question, but give him the credit where merit is in question." Moreover, to consider another side of the matter, I have married the younger sister of this Dainagon, while my son Koremori has married his daughter, and being bound by such intimate ties, perhaps you may think that is the reason I speak thus. That however is not the case, but it is for the sake of the Emperor, of our country, and of the time, that I entreat you. Remember what an extreme measure it was considered when the late Shonagon Nyudo Shinsei, when he was regent, revived the death sentence, which had not been imposed since Uhyoe-no-kami Fujiwara Nakanari was condemned to death in the time of Saga Tenno twenty-five generations ago, and had the body of Uji-no-Akusafu (Sadaijin Yorinaga) dug up and the head cut off : and though people may have said in old times that, if the ringleaders were executed, rebels would cease out of the land, yet, only two years after Hogen there was the rebellion of Heiji, when the body of Shinsei which had been buried was dug up and the head cut off and exposed ; truly a salutary example that the deed which he did in Hogen should so soon be paid back on his own head. Now as this man is not a rebel against the throne, you ought to hesitate to put him to death. I do not think that our family is at the summit of its prosperity yet, but I hope that its present glory will continue for many generations : yet, as the good or evil acts of the sires are visited on their descendants, we see that " the accumulation of good deeds produces happiness whereas misfortune waits at the gate of him who piles up evil ones." So at all events he must not be beheaded this evening." So the Nyudo, admitting the reasonableness of this speech, gave up the intention of executing him.

Then Shigemori went out to the middle gate and thus addressed the samurai ; " You must by no means put the Dainagon to death even if you are ordered to do so, for when the

Nyudo is angry he is apt to do rash things which he afterwards regrets; so do not make mistakes that you will be sorry for afterwards." At these words all the men-at-arms trembled with apprehension. Shigemori continued; "this morning Tsuneto and Kaneyasu treated the Dainagon harshly and violently: this was a very ruffianly deed; why did they not fear lest I should hear of it? Rustic samurai are all of this kind." Then Namba and Seno also quaked with fear, while Shigemori, having thus admonished them, returned again to the Komatsu Palace.

The retainers of the Dainagon, had hurried back to their lord's mansion at Naka-no-Mikado-no-Karasu-Maru, and related all that had passed, whereupon their mistress and her ladies lifted up their voices and wept. Then the retainers, telling them of the arrest of the heir and other younger members of the family, advised them to hide themselves quickly. "Having come to this," replied the wife of the Dainagon, "even if we live unmolested, what hope have we for the future? All that I wish now is to die with my husband like dewdrops that melt on the same evening. Alas! that I did not know that this morning's meeting would be our last." And casting her clothes about her she threw herself on the ground in despair. After a while however, as there was a rumour that the soldiers of the Heike were approaching, and not wishing them to behold her wretched condition, taking a daughter of ten years old and a boy of eight with her, she got into her carriage and fled away, going she knew not whither. As she could not continue thus without any aim, going up to Omiya and reaching the U-rin-in, a temple on the northern hills, she alighted before one of the buildings, when those who had so far accompanied her, fearing for their lives, took leave of her and returned again to the city. What a sad plight it was for her, left with only these young children, and with no one to help her with sympathy or advice. As she saw the shades of night falling, and reflected that her lord's life might pass away like the dew that very evening, she wished that she too might give up the ghost.

At the Dainagon's mansion many retainers and ladies were left, but they were too apprehensive even to take any food and did not so much as shut the gates, and though there were many horses in the stables there was none who gave them any food. Formerly from early dawn there would be rows of carriages at the gate and innumerable guests coming to spend the day in dancing and merriment, as though the cares of life did not exist, while their inferiors who approached them dared not so much as raise their voices in their presence. This haughty state continued until yesterday, but in one short night all was changed. How are the mighty brought low! Now can we appreciate the saying of *Ko-sho-ko*, "Pain comes when pleasure is at its height."

CHAPTER V.

THE SHOSHO IS PUT IN CHARGE OF THE SAISHO.

Tamba-no-Shosho Naritsune stayed that night in the Hojujiden, the Palace of the Retired Emperor, and did not go out at all. The retainers of the Dainagon hurriedly rode up to this Palace and summoned him forth, and on their relating the arrest of his father to him, he replied; "Why did not the Saisho (Chief Minister) inform me of an affair like this until now?" But hardly had he finished speaking when a messenger arrived from the Saisho. Now this Saisho was the younger brother of Kiyomori, and his mansion was by the outer gate (*kado-no-waki*) of Rokuhara, so that he was called *Kadowaki-no-Saisho*; and he was the father-in-law of Tamba-no-Shosho. "I know not the reason," said the messenger, "but I have been ordered by Nishi Hachijo to bring you thither at once." On hearing this the Shosho summoned the ladies-in-waiting who always attended him and said; "Last night I heard

Ko-sho Ko. Oe Tomotsuna. The whole verse runs: Those who live; must die; even Buddha cannot escape the smoke of the sandalwood; when pleasure is at its height comes pain; even the angels have their five failings.

some uproar outside and thought it might be the priests of the mountain coming down into the city ; but it seems to be something connected with my affairs. As the Dainagon is to be put to death this evening, I also shall be included in the same condemnation : I should like to visit the Ho-o once more, but as this misfortune has happened to me, I must refrain." The ladies then went to the Ho-o and reported the matter to him. The Ho-o, understanding from Kiyomori's messenger that morning that the secret plot had been revealed, intimated that he wished the Shosho to visit him, whereupon the latter did so. The Ho-o weeping said nothing, while the Shosho, also choked by tears, was silent likewise. So, after a short space, he retired from the Presence and the Ho-o saw him off at some distance, saying ; " How sad is this degenerate age ! This is the last time I shall see him : " and he could not restrain his tears. When the Shosho retired from the presence of the Ho-o, all the Courtiers and Court Ladies were much grieved at parting with him, pulling him by the sleeves and shedding tears, so that no one was dry-eyed.

When he arrived at the house of his father-in-law the Saisho he found that his wife was just on the eve of her confinement, and that, as the result of the shock of the morning's upset, it seemed as if she were about to expire. Now since his departure from the Ho-o's Palace he had not ceased to weep, and now, seeing the condition of his wife, he gave way completely to his despondency. Also the milk-nurse of the Shosho, named Rokujo, came to him in tears and said ; " Since I came here as nurse I have brought up my lord until now, and since I brought him up I did not grieve at my increasing years but only rejoiced at seeing my lord grow up ; and though not yet quite full grown, he has this year attained the age of twenty-one. Never for even half-an-hour have I been parted from him ; when he went to the Palace of the Ho-o I was always anxious if he came back late, and now at last what misfortune has he met with ? " Then the Shosho tried to comfort her, assuring her that as the Saisho was

there he would most probably escape with his life ; but she would not be consoled and gave herself up to violent weeping in spite of the presence of other people. Meanwhile several messengers came from Nishi Hachijo and the Saisho decided that there was nothing to be done but to go, whatever might happen, and started forthwith, the Shosho taking his seat at the back of his car. Since the age of Hogen and Heiji the Heike family had nothing but prosperity, and no misfortune came their way, save only to this Saisho who suffered through his unhappy son-in-law.

When they came to the Nishi Hachijo mansion and enquired what they were to do, they were told that the Shosho must not enter within the gate, so leaving him in the care of some samurai, the Saisho entered by himself. Then Kiyomori's men surrounded the Shosho on all sides and guarded him strictly, and being thus parted from the Saisho on whom he so much relied, his heart failed him and he felt very forlorn.

The Saisho went in to the middle gate but the Nyudo did not come out to meet him, so after a while he sent word by Gendaiyu-no-Hangwan Suesada saying ; " I much regret that I am related to this troublesome fellow but it cannot be helped ; his wife is now ill and this morning misfortune has fallen upon him so that she is now at the point of death : if he is in my hands I will not permit him to do anything improper, so I pray you give him into my charge for the present." When Suesada reported this to the Nyudo, Kiyomori only answered ; " This unfortunate Saisho has no discrimination", and gave no decision about the request. Some time afterward however he said to Suesada ; " The Shin Dainagon Narichika-no-Kyo and other Imperial retainers intended to destroy our house and disturb the peace of the land, and this Shosho is the eldest son of this man. Whether he is deeply implicated in it or not I cannot overlook it. If this rebellion had been carried out would you have been likely to be unharmed ? " When the Saisho heard this he looked entirely crestfallen and replied ; " Since Hogen and Heiji I have

many times risked my life in battle on your behalf and hereafter also I will ward off from your person the strong wind of adversity. Though I am an old man I have many young children and they too may become a strong protection; yet when I ask you this one thing namely to put the Shosho in my charge, you do not willingly accede. That must be because you think that I too have some treasonable design. If I am thus doubted it is of no use my living any longer in the world, so I will retire and become a monk, dwelling in seclusion in Koya or Kogawa and praying earnestly for a rebirth in a better world. Verily the relationships of this world are of no avail: when one is in the world one has hope, but when the object of hope cannot be attained, spite arises: nothing is better than, despising this fleeting world, to enter the way of Buddha." Then Suesada repeated to Kiyomori the words of the Saisho, adding that his mind seemed to be made up and begging the Nyudo to grant his request. "Truly it would be a foolish thing for him to retire from the world, so I will place the Shosho under his charge;" replied Kiyomori, and Suesada returned and informed the Saisho.

"Ah!" he exclaimed, "it is not good to take the responsibility for the child of another; if he was not thus related to my daughter I should not be so distressed:" and he went out. The Shosho who was waiting for him enquiring how the matter had gone, he replied; "The Nyudo was very wrath and would not receive me, repeating that he would not grant my request, but when I threatened to become a monk, then he consented to put you in my charge; but I fear it is only for a time." "Then I shall at any rate obtain a reprieve for a while by your favour," replied the Shosho, "and, by the way, have you heard aught of the fate of my father the Dainagon?" "Truly" answered the Saisho, "I could only put in a word on your behalf, I could certainly go no further." Thereupon the Shosho, bursting into tears; "I fear for my own life, it is true, but how much do I wish to see my father again; this night the Dainagon is to be put to

death, so what use for me to live longer? I wish to share my father's lot whatever it may be, so do you please inform the Nyudo of my desire." The Saisho, much troubled at this prospect, replied; "I spoke of your affair indeed, but farther than that I did not go; I have heard however that Shigemori the Naidaijin advised his father this morning not to put him to death, so probably his circumstances will not be so unfavourable." Without waiting to hear any more the Shosho clasped his hands together and wept for joy. Who but a child would be able to forget all anxiety for himself and thus rejoice at his father's safety? Indeed the strongest bond of relationship is that of father and child. How necessary a thing it is to have children. Then the Saisho and the Shosho returned to the mansion of the Saisho in the same carriage just as they had gone forth: and the ladies-in-waiting and the retainers wept and rejoiced on their arrival as over those who have come back from the dead.

CHAPTER VI.

THE ADMONITION.

The Lay-priest Chancellor, though he had had so many people arrested, still seemed unsatisfied. Coming forth to the middle gate of his mansion with a menacing aspect, he called in a loud voice for Sadayoshi. He was dressed in a red embroidered 'hitatare' worn over a black suit of armour with the breast-plate ornamented with silver, and gripped under his arm the short halberd with silver-mounted handle that he had received many years before from the god of Itsukushima when he was favoured with a divine message in a dream, while he was yet only known as Aki-no-kami, and which he always kept by his pillow.

Chikugo-no-kami straightway stood before his lord: he was attired in 'hitatare' of yellowish red hue and his armour was of scarlet. "What do you think, Sadayoshi? In the period of Hogen, Taira Uma-no-suke Tadamasa and more than half our family came to the help of the Newly-Retired Emperor (Sutoku

Tenno) and Ichi-no-miya (Shigehito Shinno) was the adopted son of the late Gyobu-no-Kyo Tadamori my father, so that it was most difficult for me not to support him; in spite of these things however, following the instructions of the late Emperor (Toba Tenno), I assisted the party of the Emperor (Go-Shirakawa Ho-o). This was one service that I did for the Imperial House. Then at the time of the rebellion of Nobuyori and Yoshitomo in the twelfth month of the first year of Heiji, when the Palace was seized and the Court entered, the country therefore falling into disorder, at the risk of my life I drove out the rebels and arrested Tsunemune and Korekata. Many times therefore have I put my life at the disposal of the Imperial Court, so that whatever people may say against us the Imperial House ought not to forsake our family even to the seventh generation. Still the Ho-o has listened to such a pair of worthless rascals as Narichika and Saiko. This plan of destroying us, which the Ho-o seems inclined to, must by no means be carried out. I suppose that hereafter, if any accuse us falsely, the Emperor is likely to issue a mandate for our destruction, and if we are once proclaimed enemies of the Emperor, however much we regret it, we cannot redeem ourselves again. Formerly for a time until the country was quiet again the Ho-o was removed to the North Palace of Toba; what then do you think about bringing him here to Rokuhara now? If this be done perhaps some of the Imperial Guard may make armed resistance; so order our retainers to make ready, I will serve the Ho-o no longer. Saddle my horse and bring out my general's armour!"

Then Shuime-no-Hangwan Morikuni rode hard to the mansion of Shigemori and hurriedly told him what was happening. Without waiting to hear all the Naidaijin exclaimed; "Ah, now they have taken off the head of Narichika-no-Kyo." "That is not so" replied Morikuni, "but the Nyudo has assumed his general's armour and is going to lead his retainers to the Ho-o's Palace at Hojuji, declaring that until peace be restored he will remove the Ho-o to the North Palace of Toba, or if not will

bring him to Rokuhara ; but we think his real intention may be to banish him to the western confines of the country. Then the Naidaijin, doubting if this was really so, but judging from his father's demeanour of the morning that he was quite beside himself, hastily got into his car and proceeded to Nishi Hachijo.

When he alighted at the gate and entered, he saw the Nyudo in his body-armour with scores of Courtiers and nobles of his family all in armour and 'hitatare' of various descriptions and colours, sitting in two rows along the verandah by the middle gate, besides a crowd of provincial lords and bodyguards and officials of all ranks overflowing into the courtyard beneath : their standards were marshalled and their horse-girths and helmet-thongs tightened so that they looked as if immediately about to set forth.

Komatsu dono, clad only in 'naoshi', with his 'hakama' of large pattern girt up, and an 'eboshi' on his head, entered with a peaceful rustle of his silk garments, making a striking contrast to them all. Kiyomori, casting down his eyes in embarrassment, thought in his heart ; "Ah, how calmly does this minister deport himself as one detached from the world ; it seems I must rebuke him." still, even though it was his own son, in the presence of one who kept the Five Prohibitions and did not offend in the matter of the Five Virtues, who was charitable, courteous and polite in all his dealings, he felt ashamed to be found in warlike attire, so, slightly closing the shoji, he drew on hastily over his armour a white priestly garment, the bosom of which he continually pulled together to conceal the shining metal of the breastplate.

The Naidaijin then took his seat one above that of his younger brother Munemori, neither he nor the Nyudo saying anything. After some time the silence was broken by his father. "A rebellion of Narichika is a thing of no account, but this affair has been planned by the Ho-o," said he, "so what do you think about bringing him to the North Palace of Toba, or if not, making him proceed hither until matters have quieted down ?

Not waiting to hear any more the Naidaijin burst into tears." "What is the matter then?" enquired the Nyudo in surprise; whereupon Shigemori, repressing his tears, replied. "If I am to judge by your words I must suppose that the prosperity of our house is drawing to its close, for it is when people are on the downward path that they always commit some crime. Your appearance in this guise seems to me but as an illusion, for though this our land is a remote and narrow realm, yet since under the sovereignty of the descendants of Ama-Terasu-Omi-Kami the stock of Ama-no-Koyane-no-Mikoto have administered it, those who have held the office of Dajo-daijin have never been accustomed thus to appear in warlike attire. Moreover you, a lay-priest, putting off the garments sacred to the Buddhas of the three worlds that are the garb of those who are liberated from the passions, do suddenly assume armour and gird on bow and arrows, thus not only transgressing the Five Prohibitions and being guilty of shameless crime, but disregarding entirely the Five Virtues. It is not pleasant to speak thus, but I cannot hold back what is in my mind. In this world there are four obligations, that to Heaven and Earth, that to the Emperor, that to Father and Mother, and that to one's fellow men, and of these the most important is that to the Emperor. All the land is the Emperor's dominion; we know the example of those two sages in China, he who washed his ears in the waters of Ei-sen and he who ate the braken on the mountains of Shuyo, how they teach the difficulty of opposing the Emperor. How much more must it be so with one who has advanced to the high office of Dajo-daijin, from a family in which such an office is without precedent? I too, an ignorant and stupid person, have become minister, and more than half the country is subject to our ordinances. Is not all this the reason for a rare obligation to the Emperor? But you, unmindful of all this great obligation, are about to treat the Ho-o's person in a violent manner, a

thing quite contrary to the will of Hachiman and Ama-Terasu. Nippon is the land of the Gods and the Gods will not permit discourtesy. Thus the Emperor's plans cannot be without reason. That our house has for several generations subdued the foes of the Emperor and pacified the angry waves of the four seas may be indeed great patriotism, but to boast of it is only inconsiderate to others. In the seventeen articles of the constitution of Shotoku Taishi it is written; "Every man has a mind, and every mind has self-will; some say one thing is good and some another, so who can decide which is right? There is wisdom and folly in both, it is like a circle having no end; this being so, when one is angry he must first condemn himself." But as the fall of our house is not yet destined this plot has already been revealed: moreover we have already taken Narihika into custody, so there is no need for anxiety about anything the Emperor may do; after suitably punishing these people you must explain the matter to the Ho-o. Thus serving the Emperor and cherishing the people with sympathy you will receive the protection of the gods and not disobey the will of Buddha: if you are favoured by the gods and Buddha, the Emperor will change his opinion of us; if I compare the Emperor and yourself, there is no distinction between the affection I have for both, but when comparing what is right and what is wrong one must of necessity prefer the right. Since then right is on the side of the Emperor, I will protect the Ho-o's Palace to the best of my ability, seeing that my having risen to my present high position of Daijin-no-Taisho from a low rank is entirely due to the Imperial favour. When I consider the greatness of this favour, it is more than ten thousand times ten thousand clusters of jewels, yea deeper than the double-dyed purple. Therefore I must go to the Ho-o's Palace, and my samurai who have vowed to lay down their lives for me at any time will doubtless go with me; and if I gather them together and go to protect the Hojuji-den, a great crisis will come about. How unhappy am I! For if I remain loyal to the Emperor I must

forget the gratitude I owe to my father, which is higher than the peaks of Mt. Meiro. Verily my path is a hard one; for if I avoid unfilial conduct then I shall be a rebellious subject and undutiful to the Emperor. I know not which way to take, for it is difficult to decide on one or the other. I beseech you then, order me to be beheaded, for then I can neither go with you against the Ho-o, nor can I be on his side to protect him. In China Shoka attained merit beyond ordinary men and became Prime Minister, being permitted to attend at the Court wearing shoes and with his sword girt on, but on one occasion he was disobedient, and the Emperor Koso punished him severely. Considering this precedent, even if a man attain to great wealth, rank and prosperity, Imperial favour and the highest office, it is not so difficult to fall. If a wealthy and noble house like ours accumulate stipend and rank too easily it is like a tree that bears too much fruit and is injured in its roots. Alas! I care to live no longer to see my country in such disorder. Born in a degenerate age to encounter such misfortunes, what an evil destiny indeed! How easy it would be to order one of your samurai to take me out into the courtyard there and strike off my head. Consider these things all of you!" And wiping his tears with the sleeve of his 'naoshi', he wept bitterly, and all the Heike, as they sat row upon row, lifted up their voices and wept also.

The Nyudo, hearing Shigemori, in whom he put all his trust, speak thus, felt his heart fail him, as he answered; "Indeed I have never even contemplated such a thing, but I only fear as to what may happen if the Ho-o adopt the plans of these rascals." "Whatever mistake may be perpetrated," replied the Naidaijin, "how can we lift a hand against the Ho-o? Then, suddenly standing up in the middle gate, he addressed the samurai; "I think

Mt. Meiro. Sk. Sumeru, the wondrous mountain in the centre of the universes that supports the various tiers of the heavens and is the centre round which the heavenly bodies revolve. It is of great height, one side is of gold, the second of silver, the third of lapis lazuli and the fourth of glass.

you have heard everything that I have said : I was present from this morning and tried to calm this disturbance, but it is beyond my power, so I must return home ; do not march against the Ho-o while my head is on my shoulders ! Then calling his retainers he returned to the Komatsu-den. On arriving there he summoned Shume-no-Hangwan Morikuni and instructed him thus ; " I have this morning learned that the country is in a critical condition, so let those who consider themselves dutiful retainers arm themselves and follow." At this all thought that such a summons from one usually so little moved by rumour must be of great import and hastened to obey. The retainers came pouring out from the villages of Yodo, Hatsukashi, Uji, Okanoya, Hino, Kwanjuji, Daigo, Ogurusu, Mamezu, Katsura, Ohara, Shizuhara, and Serifu, some in armour but without helmets, some with arrows and no bow, some with one foot only in the stirrup and some with neither, so great was their haste and disorder. Now when they heard of the activity at the Komatsuden, the horsemen, who were at Nishi Hachijo to the number of several thousand, hastened thither without the knowledge of the Nyudo, so that not a single warrior was left in the household. Chikugo-no-kami who alone remained was summoned by Kiyomori : " Why has Shigemori called away everyone thus, can it be that he intends to attack me as he said this morning ? " Sadayoshi weeping replied ; " Such things depend on a man's character ; he is not likely to do it, for he will already regret what he has said here this morning." Kiyomori however thought that it was not advisable to fall out with his son the Naidaijin, so he modified his violent intentions towards the Retired Emperor. Hurriedly stripping off his armour, he donned the robe and scarf of a priest and betook himself to his prayers, which, however, by no means arose from his heart. Meanwhile at the Komatsuden Morikuni was ordered to make a roll of the retainers who had mustered, and it was found that their number was more than ten thousand horsemen. After inspecting this muster-roll, Shigemori came forth to the middle gate and thus

addressed the assembled samurai. "I am greatly moved at your rallying here so quickly without regard for your own affairs. In China there is an example of this kind; Yu-o of the Shu dynasty had a favourite consort named Ho-ji, and she was the greatest beauty in the kingdom, but in one thing she did not please Yu-o; she never laughed, never at all did she even smile. Now it is the custom in China that when a rebellion breaks out in the army they light beacon-fires and beat drums to assemble the soldiers, and it happened that a revolt took place at this time so that the beacons were lighted; and when this consort saw them she exclaimed; "Oh! what a lot of them there are," and smiled for the first time. And when she smiled her expression was very winsome, and Yu-o was highly delighted, so that many times after he had beacons lighted without any special reason, and when the generals came and found there was no revolt they had nothing to do but to go away again. This happening many times, at last they did not even come, and then it chanced that an enemy from a neighbouring country made a raid and attacked the capital of Yu-o, but though he had beacons lighted, thinking it was only for the consort's amusement, no soldiers responded, so that the capital fell and Yu-o himself was killed: whereupon the consort changed herself into a fox and ran away. This being so, whenever I summon you, come hither quickly as you have done today, for I called you together because this morning I heard that there was a great crisis, but afterwards when I investigated more fully I was convinced that the report was mistaken: so you may return again to your quarters." On this the retainers retired. Now it seems that Shigemori had not really believed that there was any crisis, but after rebuking his father that morning he wished to find out whether the soldiers would be on his side or not, and that he did not intend to attack Kiyomori, but only used this device to prevent any inclination on his part of interfering with the Emperor. As Confucius has said; "even if the Emperor does not behave as Emperor, the subjects must behave as subjects; andj

even if a father does not behave as a father, a son must behave as a son : loyalty to the Emperor is like filial piety in a son."

When the Ho-o heard of these things, he exclaimed : "It is not the first time that I feel ashamed to face the Naidaijin, for he repays enmity with kindness." His contemporaries also praised him, declaring that it was a most fortunate thing that such a man had become Daijin-no-Taisho who was superior to all in courtesy and etiquette, beside being supreme in intellect and ability. "If there is a minister who dares to advise the Emperor, then the country will be at peace ; and in the family if there is a son who advises his father, that house will stand firm. Happy is the country that has such a minister both in ancient and modern times."

CHAPTER VII.

THE EXILE OF THE SHIN-DAINAGON.

On the second day of the sixth month they brought forth the Shin-Dainagon Narichika-no-Kyo into the reception chamber of the mansion and entertained him with a repast, but his heart was too full even for him to touch a morsel. Then his guard Namba-no-jiro Tsuneto ordered his car and bade him enter it, whereupon the Dainagon reluctantly did so. He expressed a wish to see Shigemori once more, but unhappily was not permitted to do so. Looking round on the escort that surrounded him, he could not see one of his own men, "Ah," he exclaimed, "even one exiled for a great crime ought to be allowed at least one of his own retainers." When the guards heard this their tears flowed even on to their sleeves of mail. Thus going along the west side of the Shujaku to the southward, he only saw the buildings of the Court from a distance, who had so long been in attendance there, whereat everyone even to the servants and ox-drivers he knew so well buried their faces in their sleeves and wept. How much more sad must be the state of his wife and children left behind in the city. On passing by the Toba Palace,

he called to mind how he always accompanied the Ho-o when he visited there. Farther on he saw his own country seat, Suhama, in the distance. Passing out through the south gate of Toba-den, they hurried to take the ship. He then expressed the wish that he might at least be executed at a place like this that was near the capital. On enquiring the name of the retainer who was to accompany him, the samurai told him it was Namba-no-jiro Kaneyasu. Then the Dainagon asked if any of his own retainers were present, as he had something to say before he embarked, but when Tsuneto went round and searched, there was not one to be found. Then the Dainagon weeping exclaimed; "Ah, in the time of my prosperity I had two or three thousand retainers, but now there is not one who comes to see the last of me even from afar off;" whereat the rough soldiers were again moved to moisten the sleeves of their armour. A copious flood of tears indeed was all that followed him. Formerly when he went to visit the shrines of Kumano or Tennoji, he used to go in a state barge of great magnificence accompanied by twenty or thirty other ships, but now he had to embark on a rough vessel with nothing but a large tent on it, escorted by strange soldiers, and today as he leaves the capital for the last time, to sail far off across the sea, his wretched feelings can only be imagined. It was only owing to the urgent pleadings of Komatsu Dono that his death sentence was lightened to one of exile. That day they reached the coast of Daimotsu in the province of Settsu. The next day, that is the third, a messenger from Kyoto came hurrying to this place, whereupon the Dainagon thought he was to be executed there, but the messenger had only brought news that he was to be exiled to Kojima in Bizen. There was also a letter from Shigemori in which was written; "I had thought to get you sent to some country place near the capital, but alas, it cannot be; so I have no further use for this world: however I have at least managed to save your life, therefore set your mind at ease." To Namba-no-jiro he also sent a message, adjuring him to pay great respect

to his charge and to take care not to oppose his wishes, adding also directions in detail about preparations for the journey. Ah ! whither does he go, leaving the Ho-o to whom he owes so much, and parting from his wife and children who have never left his side before even for a moment ? Never again will he return and see his family. Once before at the appeal of Hieizan he had been exiled, but the Ho-o, taking compassion on him, recalled him again from Nishi Shichijo : so his present punishment was not by the Imperial will. "Why has this happened ?" he gasped, looking up to heaven and down again to earth : however much he wept it was in vain. As soon as the dawn came the ship put out and as they journeyed he did nought but weep and seemed not to wish to survive any longer ; still his fleeting life did not come to an end. As the white waves dropped away in their wake the capital receded farther and farther. As the days went by one after another, the distant goal came nearer and nearer. When they arrived at Kojima in Bizen, they brought him to a rude farmer's house roofed with brushwood ; the mountains were behind him and the sea before, for it was an island ; the sounding waves and pine breeze on the shore, everything gave him a sad and lonely feeling.

CHAPTER VIII.

THE PINE OF AKOYA.

The Shin Dainagon was not the only person who was thus punished, for many of his companions suffered likewise. It was decided that Omi-no-Chujo Nyudo Renjo should be banished to Sado, Yamashiro-no-kami Motokane to Hoki, Shikibu-no-taiho Masatsuna to Harima, So Hangwan Nobufusa to Awa, and Shinkei-no-Hangwan Sukeyuki to Mimasaka. At this time the Nyudo was staying at his villa at Fukuhara. On the twentieth day his messenger Settsu-no-kami Morizumi reached the Kadowaki mansion, the residence of the Saisho Taira Norimori, and ordered him to bring quickly Tamba-no-Shosho whom he had

in charge as he intended to do something in regard to him. To this the Saisho replied ; " It is very sad that I should again be grieved about this ; it had been better that something had been done before : " but he bade the Shosho hasten to Fukuhara : The Shosho started on his way weeping, and his wife and ladies-in-waiting begged him to ask for the Saisho's good offices once more, since all else was unavailing. " As for me, I have said all I can," replied the Saisho, " there is nothing else left for me but to forsake the world. What can I say more? Anyhow to whatever place you may be sent I will come and see you as long as I live." Now the Shosho had a child of three years old, but as he was himself young, he had not paid any special regard to his children ; now however when he found himself in this situation they became somewhat dear to him and he thought that he would like to see him once more. The milk-nurse therefore brought him, and the Shosho, taking him on his knee, stroked his hair and wept. " Alas, when you were seven years old I wished to bring you into the Imperial Household, but now that is all in vain. If by chance you should live to grow up you must become a priest and pray for my happiness in a future life." The child naturally could not comprehend these words, but when his father finished speaking, he nodded his head, so that the Shosho and the child's mother, beside the milk-nurse and others who were in attendance, even the most unfeeling, were fain to burst into tears.

The messenger from Fukuhara bade him start for Toba that evening, but the Shosho asked that, as he had not long to stay, at least he might stop that night in the capital : this was not however permitted and so, abandoning hope, he went to Toba that night. The Saisho was so grieved that he did not accompany him, and on the twenty-second of the same month he arrived at Fukuhara, whereupon the Nyudo gave orders to Seno Taro Kaneyasu who dwelt in Bitchu to take him to that province. Kaneyasu, fearing that the Saisho would hear of it, did not treat him at all harshly but was very kind to him on the way. The

Shosho, in spite of this refused to be comforted, but night and day called on the name of Buddha, praying and interceding for his father.

Now the Shin Dainagon Narichika-no-Kyo was yet in Kojima of Bizen, but as this was considered to be an unsuitable place; being near to a port, he was removed to the village of Niwase on the confines of Bizen and Bitchu and lodged in a mountain temple named Ariki-no-Bessho in Kibi-no-Nakayama, so that he was not more than fifty cho distant from Seno in Bitchu where the Shosho was, and the Shosho yearned toward that quarter for tidings of his father. Calling Kaneyasu therefore, he enquired of him how far it was to Ariki-no-Bessho, but Kaneyasu, thinking it was not wise to inform him, told him that it was twelve or thirteen days journey. The Shosho weeping replied; "Of old Nippon had thirty-three provinces and now it is divided into sixty-six, so that what is now called Bizen, Bingo and Bitchu were formerly all one country: Dewa and Mutsu in the eastern quarter also formed one province consisting of sixty-six districts, but now twelve districts of it have been separated and called Dewa. When Sanekata Chujo was banished to Mutsu and wished to see the famous pine of Akoya, he went round the whole province, but was returning again without having found it, when he met on the road an old man whom he addressed as follows; "I see you are an old man, so can you tell me where the pine of Akoya in this province may be?" "It is not in this province" replied the old man, "but in the province of Dewa." "Then you do not know where it is either;" replied the Chujo; "in this evil age people even forget the famous places in their own province;" and he was making to pass on, when the old man caught his sleeve and said; "When you asked for the pine of Akoya in this province, you were thinking of the verse:

*"Hid by the Akoya pine that stands in the province of
Mutsu;*

"though the moon would rise, yet its beams cannot appear."
But those lines were written when the two provinces together

were known by the one name ; when the twelve districts were divided from it they were given the name of Dewa." So Sanekata Chujo went to the province of Dewa and saw the pine of Akoya. "From Dazaifu to Tsukushi," continued the Shosho, "is only a fifteen days' journey for the courier who carries fish to the Emperor, so that fifteen days' journey from here will take one as far as Kyushu, will it not ? Even at the farthest the distance between two places in Bizen, Bitchu, and Bingo cannot be more than a three days' journey, and that you thus call near far is only because you will not tell me where my father the Dainagon is lodged." After this, though still longing to see him, he asked about him no more.

CHAPTER XI.

THE DEATH OF THE SHIN DAINAGON.

Meanwhile Hoshoji-no-Shugyo Shunkwan Sozu, Tamba-no-Shosho Naritsune, and Hei Hangwan Yasuyori were all exiled to the island of Kikai-ga-shima in the bay of Satsuma. This is a place that can only be reached from the capital after many hardships and the crossing of stormy seas. It is a place that even sailors cannot find unless quite certain of the way, and it is an island in which few men live. There are some people there it is true, but as they wear no clothing, they are not like ordinary folk of the mainland ; neither can they understand our language. Their bodies are covered with hair and black like oxen, and the men do not wear 'eboshi' neither do the women have long hair. As they have nothing else to eat they must kill animals for food ; they do not cultivate the fields and so have neither rice nor corn, nor do they grow mulberry trees, and so are lacking in silk. In this island there is a high mountain that burns with eternal fire and the land is full of sulphur, so that the island is also called I-o-ga-shima (Sulphur Island). Thunder rolls continuously up and down the mountain, and at its foot rain falls in abundance. It is not possible for anyone to live there for a moment. The Shin

Dainagon was feeling more calm in his mind now, but hearing that his son Tamba-no-Shosho Naritsune was exiled to Kikai-gashima in Satsuma bay with two others, thinking that there was now nothing more to wait for, he informed Shigemori by messenger of his desire to shave his head and become a priest; and this being reported to the Ho-o, he also gave his assent. Thus putting off the bright-sleeved dress of prosperity, he forsook this fleeting world and came down to wear the black costume of a recluse.

Now the Dainagon's wife, having retired to the vicinity of Un-rinji in the northern hills, not only found such an unaccustomed life grievous to her, but had nothing to occupy her days and so felt extremely miserable. In her former residence she had had many ladies-in-waiting and retainers, but now they were either afraid or ashamed to visit her, all except one retainer named Gensaemon-no-jo Nobutoshi, who took pity on her and came to see her continually. One day she called this Nobutoshi and addressed him thus; "My lord has been so far staying at Kojima in Bizen, but lately I have heard that he has been removed to Ariki-no-Bessho. Ah! how much I should like to send a letter to him and to receive an answer in return." "Since I was a child," replied Nobutoshi, bursting into tears, "how many are the benefits I have received from you, and never yet have I been parted from you. Your commands I have always obeyed and I have always heeded your advice. When my lord went down to the western province I would have accompanied him, but Rokuhara would not allow it, and so I could not, but now whatever hardships I may encounter I will surely bear your august message to him." His mistress was overjoyed at these words and forthwith wrote the letter. Her little son and daughter also wrote a message, and Nobutoshi taking them proceeded to go down to Ariki-no-Bessho in the far-off province of Bizen. Making enquiries of the guard Namba-no-jiro Tsuneto, that warrior, respecting his dutiful conduct, soon brought him to where his lord was. His master the Dainagon Nyudo, now, as

always, occupying himself with sadly musing about his home in the capital, on seeing Nobutoshi arrive from Kyoto, hardly understanding whether it was dream or reality, sprang up and bade him enter immediately. Nobutoshi advanced, but on seeing the condition of his lord, his lowly dwelling and his black priestly garments, his heart sank within him and he could not restrain his tears. Then, controlling himself somewhat, he related all that his lady had said to him, and presented the letter. The Dainagon, on opening it and seeing the writing all blurred with tears, and reading how much his children sorrowed for him, not to speak of his wife's unbearable grief and anxiety, felt that his former longing was as nothing to his present anguish.

Thus four or five days passed and Nobutoshi requested that he might stay with his master till the end; but this the soldier who guarded him could by no means allow, and the Dainagon himself dissuaded him saying; "As you cannot stay any longer please return at once; I feel that my end will not be long in coming and when you hear of my death I beg you pray for my welfare in the world to come." So Nobutoshi received an answer to his letter and took his leave, promising to come again soon. "Ah," replied the Dainagon, "I think there will be no need for that: you will never see me again;" and in his grief and regret at parting, he called Nobutoshi back again and again; but as there was nothing else to be done, the retainer, restraining his grief, returned again to the capital and delivered the letter to his lady. When she opened it she immediately perceived his change of state, for inside the packet there was a lock of his hair that he had shaved off. She could read no farther but exclaiming: "Ah! how grievous is such a memento!" covered her head and threw herself to the ground. Her children also lifted up their voices and wept aloud.

Now on the nineteenth day of the eighth month of the same year the Dainagon was at last put to death at Ariki-no-Bessho in Kibi-no-Nakayama in the village of Niwase in the province of Bizen. And of the manner of it, it is said that first they put

poison in his wine, but as this had no effect, planting tridents in the ground under a cliff about twenty feet high, they pushed him over it and he was pierced through by them so that he died. What a pitiful death it was! When his wife heard of his death she exclaimed; "Until now I have not changed my condition and become a nun because I thought I might see him again, but now it is of no avail;" and retiring to a temple called Bodai-in, she became a nun and devoted herself to a religious life. Now this lady was the daughter of Yamashiro-no-kami Atsu-kata, and she had been loved by the Ho-o Go-Shirakawa, being of exceeding great beauty; and as this Dainagon was beloved by the Ho-o she had been given to him afterwards. So his young sons and daughters passed their days bringing flowers and drawing water for the offerings to Buddha and praying for the welfare of their father in the world to come. And thus the events of the time went on changing just like the five changes of the angelic beings.

CHAPTER XI.

THE TOKUDAIJI DAINAGON GOES TO ITSUKUSHIMA.

Now as the Tokudaiji Dainagon Sanesada-no-Kyo was passed over by Taira Munemori, the second son of the Nyudo, in the matter of the office of Taisho, he retired from his office of Dainagon and lived in seclusion, watching to see what turn things might take; but when he was inclined to become a priest, all his house grieved and lamented greatly. Among them was one who had the title of Shodaibu, To Kurando-no-Taiyu Shigekane by name, a man capable in all matters. One moonlight night Tokudaiji Dono had his lattice drawn up on the south side and was singing to the moon, when this To-no-Kurando came

Five changes, or degenerations. These were supposed to be; first withering of the flowers on their head; second, sweating under the armpit; third, extinction of their halo; fourth, becoming blind; fifth, becoming dissatisfied with their place in heaven.

up to him. "Who is there?" enquired the Dainagon. "Shigekane" was the answer. "It is now moonlight, what is your purpose in coming here?" "Tonight the moon is very clear and so I have come to calm my spirit by contemplating it."

"It is most admirable that you have come," replied the Dainagon, "for tonight I feel melancholy beyond measure and the hours are very tedious." After a while, when they had spoken of various things both present and past, the Dainagon said; "Consider the prosperity of the Heike; the eldest son Shigemori and the second son Munemori have become generals of the right and left; and still there is the third son Tomomori and the grandson Koremori: if both of these take their turn, it does not seem as if anyone of another family will ever become Taisho at all. That is the end of things for me. I will become a recluse." To-no-Kurando weeping replied; "If you become a monk all of your family will be without anyone to guide them. I have lately thought of a novel plan: you know that Itsukushima in Aki is exceedingly revered by the Heike family. Do you go and visit it. In that shrine there are many elegant dancing-girls who have the title of 'Naishi' or Imperial ladies-in-waiting, and they will entertain you in a most interesting way." "But what shall I pray for?" enquired the Dainagon. "Tell them the real state of affairs," replied Shigefusa, "and when you leave, bring one or two of the chief of these Naishi back with you to the capital, and then they will certainly go and pay a visit at Nishi-Hachijo, and when the Nyudo asks the reason, they will relate the whole circumstances to him, and as he is easily interested in such things it will be a very suitable occasion to obtain his favour." "I had not thought of such a thing," replied the Dainagon, "but I will certainly act on your advice immediately:" and straightway he purified himself and set out for Itsukushima. On his arrival there he found that there were indeed many beautiful dancing-girls there, and they declared

Naishi. Title of Ladies of the Court, but here also of the attendants of the Shrine or Miko, the sacred Dancing-girls.

that though the Heike lords were accustomed to visit the shrine, other courtiers seldom came, and so his pilgrimage was very interesting to them. So ten of the principal Naishi kept him company continually day and night and entertained him very agreeably. When these Naishi enquired the reason of his coming, he replied that it was because he had been passed over in the appointment to the office of Taisho in favour of another person, and had come to pray about it. So he tarried there seven days, and they performed the sacred music and dance called Kagura as well as many local sacred songs and dances, while the entertainment called Bugaku was given three times. Then, when he started on his return journey, the ten chief Naishi prepared boats and went with him a day's journey to see him off, and Tokudaiji, regretting to part with them, first persuading them to come another day, and then two, at last brought them right to Kyoto, and taking them to his mansion, entertained them splendidly and made them many presents. The Naishi, declaring that as they had come from such a distant place to the capital they must certainly visit their patrons the Heike lords, proceeded to Nishi Hachijo with that purpose. The Nyudo, who came forth and received them, enquired for what reason they had journeyed all the way to Kyoto, whereupon they explained that Tokudaiji Dono had visited their shrine, and that having prepared ships and decided to come with him one day's journey, to see him off and then to return, he had persuaded them to come farther and farther until at last they had come to the capital with him. Then the Nyudo asked why Tokudaiji had gone to Itsukushima, and they told him that it was to pray about being passed over in the election to Taisho. Hearing this the Nyudo nodded his head and said to himself; "How admirable a thing it is that he has made a pilgrimage to the distant shrine of Itsukushima that I revere above all others, instead of going to the many influential and potent shrines and temples in the capital. If his desire is so earnest, then I will see." So he made Shigemori the Naidaijin retire from the office of Sadaisho and elevated

Tokudaiji Dono to it in his place over the head of his second son Munemori the Udaisho. What a clever device this was indeed ! How sad that the Shin-Dainagon did not adopt such a plan as this instead of making a useless rebellion which led to the destruction of himself and his descendants.

CHAPTER XII.

THE DESTRUCTION OF HIEIZAN.

Now the Ho-o, having become the disciple of Kogen Sojo of Miidera, was studying the esoteric doctrines of Shingon : and having read the three secret Sutras called Dai-nichi Kyo, Kongo-cho-Kyo and So-shitsuji-Kyo, on the fourth day of the ninth month was to undergo the ceremony of Kwanchō or Baptism. When they heard this the priests of Hieizan were wrath and said ; “ From ancient days it has been the custom that the ceremony of Kwanchō should be performed by our temple, and it is for the especial purpose of admonishing and baptizing the Emperor that our god manifests himself in this mountain. If therefore the ceremony is to be performed at Miidera there is nothing for it but to burn our useless temple. Therefore the Ho-o, considering his idea unprofitable, gave up his intention of receiving Kwanchō, and only requested that the purification ceremony be carried out. But in order to carry out his original intention, he summoned Koken Sojo and went to Tennoji where he built a temple called Gochiko-in, and decided on the well of Kame-i as his sacred water of baptism. Then, finishing his study of the Sutras, he received baptism at the original sacred spot of Buddhism in Japan. But though the

Dai-Nichi. Vairochana, the Buddha of boundless light, first of the three representations of Buddha, identified in Japan with Ama-Terasu, the Sun-goddess, the central figure of the Shingon System.

Kongo. Vajrapani, a deity much invoked in the Yogacharya Buddhism practised by the Shingon Sect in Japan.

Sō-shitsuji. The Susiddhikara Sutra, another text of the Tantra School.

Kwancho was not performed at Miidera in order to pacify the wrath of the monks of Hieizan, yet at that temple differences of opinion between the Doshu (lay brothers) and the Gakusho (student priests) led to pitched battles between them in which the Gakusho were defeated; so that the destruction of Hieizan and a great disaster to the Imperial family seemed likely. These Doshu were either youthful attendants on the Gakusho who had become priests, or else priests who did menial work in the temples, and at the time when Kakujin Gon-Sojo, the Zasshu of Kongo-ju-in was the head of Hieizan, they were called Geshu and lodged in the three pagodas, being employed in offering the flowers before the Buddhas. Of late years however they were called Gyonin, and, setting at nought the higher priests, they got the upper hand by force. So when these Doshu, disobeying the orders of the higher priests, planned a revolt, their superiors appealed to the Court nobles for an order to punish them and asked the samurai to carry the order into execution. Then the Nyudo, at the order of the Ho-o, sent Yuasa-Gon-nokami Muneshige of the province of Kii with about two thousand men of the Kinai district to attack the Doshu in cooperation with the Taishu or upper priests. Now the Doshu were at this time lodging in the building called Toyobo, but when they heard of this they came down to Sanga-no-shorin Omi and gathered a large force with which they returned to Hieizan, where they built a fortification at Sobisaka and took up their position in it. On the twentieth day of the ninth month and the first part of the hour of the Dragon (8 a.m.), three thousand of the Taishu or upper priests with two thousand men of the Imperial army, five thousand in all, made an attack on Sobisaka, shouting their war-cry vigorously. Those in the fort however shot arrows and cast stones upon them so that their united forces were shot down to a man. As the Taishu tried to get before the Imperial forces while the Imperial army strove to outstrip the Taishu, this vying with each other divided their councils and they were not able to fight effectively. Moreover the band of ruffians who composed

the Doshu were made up of thieves, brigands, mountain robbers and pirates, all consumed with a lust for booty and fighting each for himself, reckless whether they lived or died ; so that on this occasion also the Gakusho had the worst of the battle.

After this Hieizan gradually fell into dilapidation. Except the twelve branches of the Zen sect, few priests were left to live there ; the lectures in the valley were gradually abolished, the religious ceremonies were performed no more, the academies of learning were closed, and the floor for Zen meditation became deserted. No longer was the flower of the Tendai fragrant, and the moon of its clear doctrines was clouded. There was none to light the sacred lamps that had never gone out for three hundred years ; the smoke of the perpetual incense ceased. No longer do the vast buildings tower aloft, cleaving the blue heavens with their three-storied bulk, with their crossbeams of immeasurable height and their rafters that are scarcely discerned amid the white mists. The Buddhas are adored but by the mountain blasts ; their golden statues are wetted by the muddy raindrops : the moonbeams streaming through the chinks of the roof are their sacred lamps, and their lotus seats are encrusted with the diamond dew of dawn. In this unhallowed and degenerate age the Buddhist Law that was supreme in the three countries declined. Consider the remains of Buddhism in far-off India ; the Chiku-rin Shoja and the Gitsu-kodoku-on, where of old the Law was preached, are they not the haunt of wolves and foxes, their foundations alone remaining ? The waters of the lake of Hakuro have dried up and the tall grasses have grown up within it. The Taibon and Gejo pillars are moss-covered and leaning to their fall. In China also Tendaisan, Godaisan, Hakubaji and Gyokusenji are now dilapidated and forsaken, and the sacred

Chiku-rin Shoja. The Karanda Venuvana or Bamboo park, given to S'akya Muni by Bimbisara, king of Magadha, who was converted by him.

Gitsu-kodoku-on. The Jetavana Vihara.

Taibon and Gejo. Two Stupas or memorial tumuli or pillars, set up by S'akya Muni on the road, when he was staying at Gridhrakuta. cf. Tsurezure Gusa. p. 119. note.

volumes of the Mahayana and Hinayana are rotting at the bottom of their boxes. In our country too the seven great temples of Nara are laid waste : the eight sects, yea the nine have left no race. Of old at Atago and Takao the sacred halls and pagodas raised on high their ranging roofs, but in one night they were utterly ruined and became a place for Tengu to dwell in. So also may it not be that the noble law of Tendai has been abolished in this era of Jisho ? There were none among the men of understanding who did not fail to lament it. Who wrote it we know not, but upon a pillar of one of the monasteries this verse was found :

*" See this mount of prayer returns to its former condition ;
Now becomes once more a lonely and desolate peak."*

Was he not thinking of the prayer of Dengyo Daishi when first he established these temples : " O unexcelled perfect intelligence of Buddha, show forth thy Divine help on this mount whereon I build." It was indeed most touching. How admirable was the writer of it:

The eighth day is the feast of Yakushi, but there was no sound of the invocation to be heard. The fourth month is the month of the incarnation of Sakya Muni, but there was none to make the offerings of silk and money. The red fence of the shrine is hoary with age, nothing is left but the straw rope of the Gods.

CHAPTER XIII.

THE BURNING OF ZENKOJI.

At this time the temple of Zenkoji in Shinano was burned down. Now the Tathagata of this temple are a set of three Mida half an arm long, unequalled in the three countries, cast

O unexcelled. a title of Buddha. Sk. Anuttara Samyak Sambodhi.

Prayer. This refers to a famous prayer of Dengyo Daishi, the words of which are echoed in this verse.

Mida. Amida or Amitabha with Kwannon and Seishi (Mahasthama) form this trio of statues, They are perhaps the oldest in Japan.

after profound concentration by Mokuren Choja from the gold of Enbudan which the wisdom of Gekkwai Choja procured from the Palace of the Dragon King, when of old in Shae in mid-India five kinds of disease broke out and priests and people died in great multitudes. After Buddhism was destroyed they stayed in India more than five hundred years. Since Buddhism moved to the eastward they were brought to Kudara, and after a thousand years, Seimei being Emperor of Kudara and Kemmei Tenno of this land, they were brought thence to Japan and lodged at Naniwa-no-ura in the province of Settsu. Since golden rays always shone from them the name of the era was called Konko (golden rays).

In the third month of the third year and during the first ten days Honda Yoshimitsu of Omi in Shinano came up to the capital to meet the statues and took them back with him to his own place: by day Yoshimitsu carried the statues but by night they carried him. Arriving at Shinano he lodged them in the district of Mizunouchi. Since then five hundred years have gone by but this was the first time a fire broke out. It is said that if the monarchical principle is destroyed Buddhism will first be abolished, so that people said that the destruction of this holy mountain and its many temples was a portent of the coming overthrow of the monarchy.

CHAPTER XIV.

THE PETITION OF YASUYORI.

Now the three who were exiled to Kikaigashima did not particularly value their lives, which trembled in the balance like dew on the tip of a leaf, but food and clothing were provided

Mokuren Choja. Mahamaudgalyayana, the left hand disciple of S'akya Muni. Choja, elder. Sk. S'rechthi.

Enbudan. Sk. Djambudvipa. the continent situated south of Mt. Sumeru.

Shae. Sk. S'ravasti, or Kosala, an ancient city, N.W. of Kapilavastu, which S'akya Muni frequented.

for Tamba-no-Shosho from the domain of his father-in-law Taira-no-Saisho Norimori at Kase in Hizen, so that Shunkwan and Yasuyori also managed to support themselves from it. Moreover Yasuyori on being exiled on his way had become a priest at Murozumi in Suwo, and was henceforth known by the religious name of Shōshō. He had originally intended to do this before, so he made this couplet :

*" Now that the way of the world has gone so entirely
against me ;*

How very foolish I was not to have left it before."

As Tamba-no-Shosho and Yasuyori had always been believers in the god of Kumano, they wished to build a temple to supplicate the three Gongen in this island that they might be delivered and return to the capital. Shunkwan, however, being by nature a sceptic, took no part in it at all. So the two, being agreed, went round the island searching for a place like to Kumano. One spot they found with a wooded bank, its cliff covered with creepers like red embroidery ; another a wondrous peak hidden in the clouds with variegated scenery below it like green damask outspread, the mountain landscape and splendid groves surpassing all they had so far seen. Looking to the southward the sea spread out far as the eye could reach, its distant waves dissolving into clouds and mist. Northward from the lofty precipice a waterfall leaped out a hundred feet down with an eternal roar of sound. Since the age of the gods the wind had sounded in the pines. It was a spot that greatly resembled Nachi with its waterfall sacred to the Gongen. So they gave it the name of the mountain of Nachi, and the peaks they also named Hongu and Shingu, giving the names of the different gods to various places. Then Yasuyori Nyudo, taking Tamba-no-Shosho with him, went round them every day after the style of the worship of Kumano, praying for their safe return to the

Kumano. The famous Shrine in Kii, where Amida, Yakushi and Kwannon were worshipped. The goddess of the shrine is Izanami-no-mikoto.

capital: "Namu Gongen Kongo Doji, send down thy pity upon us, we beseech thee, that we may once more return to the capital and see again our wives and children." As the days went on, having no change of clothes, they put on hempen ones, and purifying themselves in the water of the marsh, they feigned it to be the pure streams of Iwata in Kumano; climbing up a hill there as though it were the Hosshin-mon. Whenever Yasuyori Nyudo made his pilgrimage to the Sansho Gongen and recited the sacred 'norito,' having no paper for 'gohei' he would wave flowers aloft in his hands with these words: "On this the first year of Jisho, the year of the cock, and the second day of the tenth month thereof, being the three hundred and fiftieth day of our sojourn, choosing a favourable day and a propitious hour, we, Urin Fujiwara Naritsune and the priest Shōshō, faithful worshippers of the Sansho Gongen of Kumano, most efficacious in all Nippon, and the Holy Law of the great Bosatsu of the waterfall, fervently and truly with whole hearts, with body, mind, and speech in full accord, humbly make petition. Oh, Shojo Dai-Bosatsu, Lord of the Law who givest help to those struggling in the painful sea of this world, Wise King and Perfect in the Three Manifestations, and thou Pure Ruby who dwellest in the Eastern Quarter, Divine Physician, Nyorai who healest all sickness, and thou who dwellest in the south, Kwannon the exhorter who art manifested in the Fudaraku, Great Master of Nyuju-gen-mon, Prince who art the Chief Lord of this Shaba-world, Benevolent Master, show thy face to us in the world, thou who grantest the petitions of all creatures. Thou to whom the Emperor and all his subjects pour out evening and morning the pure holy water, washing away the filth of this world; that they may have peace in this world and happiness in

Namu. Sk. Nama, I humbly adore.

Hosshin-mon. The gate of Kumano. Urin, Chinese form of Shosho.

Fudaraku. Sk. Putchekagiri. A mountain where Kwannon or Avalokitesvara appeared.

Benevolent Master. Dai Nichi Nyorai.

the world to come, turning every evening toward thy mountain and calling on thy Jewel Name, for thy mercy never faileth. Thy goodness is boundless as the lofty mountains and thy pity deep as the valleys; so will we climb to the mists above and suffer the dews beneath. How should we tread these rough paths unless we relied on them as a place in which is thy spirit, and unless we could look on the goodness of the Gongen how could we go to this remote mountain? Therefore O Shojō Gongen and Hiryu Dai-satta, turn toward us thy lotus eyes of grace and incline thine all-hearing ears to listen; behold our burning zeal and grant all our petitions. Guide when in need those who are enlightened in the Law and save those who are yet in ignorance; leaving thy jewel abode and hiding thy eighty four thousand beams of light, show thyself in the dust of the Six Ways and the Three Regions. Earnestly we lift up our hands together in prayer for the removal of retribution of our sins in a former existence and for the required blessing of long life, waving the 'gohei' without intermission, clad in the garments of purification and offering the flowers that symbolise knowledge of the way, making the sacred floor to vibrate with our zeal, and offering pure water with earnest mind that it may fill the lake from which flow thy benefits. Thus mayest thou receive our petition and fulfil all our desires. Thus looking upward we petition the twelve Gongen, that with salvation in their wings, soaring over the sky of this Sea of Pain, they may restore us to our former rank, and speedily and at a near time grant our petition to return to our homes.

CHAPTER XV.

THE FLOATING SOTOBA.

Thus these two, continually praying before the Three Gongen, at times spent the whole night before them; so that it hap-

Dai-satta. Sk. Mahasattva. a perfected Bodhisattva.

Hiryu. Spirit of the Waterfall.

Six ways. Sk. Gati, Six conditions of sentient existence, viz. devas, men, asuras, beings in hell, pretas, animals. *Three regions*, Sk. Trailokya, desire, form and formlessness.

pened that one night when they had thus stayed until morning singing 'Imayo' and dancing, toward dawn they allowed their eyes to close for a moment with weariness, and in a dream they saw a small ship with white sails rowing in from the offing, and twenty or thirty court ladies in scarlet hakama coming on shore from it, beating drums and chanting in chorus, "Better than prayer to ten thousand Buddhas is the vow to Kwannon of the Thousand Hands; straightway the withered herbage will put forth flowers and fruit." Repeating this chant three times they vanished. Then Yasuyori Nyudo, awaking from his dream, thought it a wondrous sign: indeed it must have been sent by the Dragon God; for seeing that one of the Three Gongen of Kumano called Nishi-no-Gozen was the Kwannon of the Thousand Hands in India, and the Dragon God of the sea is one of the twenty eight servants of this Kwannon, no doubt they would obtain their desire.

Another night the two spent there also, and in a dream they saw two leaves blown in by a breeze from the offing and wafted into their sleeves, and when they looked at them, lo! they were leaves of the 'Nagi' tree at Kumano. On the leaves of the Nagi these lines had been bitten in by insects:

"Since your prayers to the god have been so long and incessant;

Surely you are allowed soon to return to your home."

So much did Yasuyori desire to return that as one method of consoling himself he made a thousand 'Sotoba' and wrote on them the character A in Sanscrit, with the day of the month and his name and priestly name, adding these stanzas also:

*"That I am here in an isle of the bay of Satsuma dwelling;
Prithee O salt sea breeze, tell to my parents afar."* and:

*"Dear is his native land to him who is not so far distant;
Feel then more pity for me, exiled so lone and so far."*

Nagi. Podocarpus Nageia.

Letter A. 阿 the first letter of the Sanskrit alphabet, much revered by Buddhists, especially by the Shingon sect.

Then taking them down to the shore he cast them into the white sea waves one by one with this invocation : "Namu Kimyo chorai, O Shaka Nyorai and Four Great Heavenly Kings and Ye Gods of Heaven and Earth, and all the deities who protect this Imperial land, especially the Gongen of Kumano and the deity of Itsukushima in Aki. May it please you to grant that one of these may reach the capital." As he went on making them and casting them into the sea thus, as the days passed the number of the sotoba increased with them, and whether the winds assisted him or the gods and Buddhas sent it, one of the thousand sotoba was cast up on the shore before the shrine of Itsukushima Daimyoin. It chanced moreover that a priest who had some connexion with Yasuyori Nyudo had just come to Itsukushima in the course of a pilgrimage to the western part of the country, and this priest had the intention of going to the island if he could find occasion, to enquire the whereabouts of the Nyudo. There a servant came out from the shrine dressed in a kariginu and looking like an ordinary person, and in the course of their talk the priest said : "It is true that the gods appear in the world in divers guises to save mortals, but in what connexion does the god of this place appear as a sea dragon?" "Because the third daughter of the Dragon King of Shakatsura is manifested here as Taizokai (the mandara of wisdom)," replied the shrine servant. (Since the goddess appeared in this place she has continued to help mortals until the present day and many miraculous events have taken place, so that these eight shrines stand raising their lofty roofs by the sea-shore, the moon shining on the ebbing and flowing tide : when the tide flows the great torii and the red shrine-fence shine like emerald, and at the ebbing tide even in the summer night the sand before it is covered with frost.)

Dragon King of Shakatsura. The third of the Eight Dragon Kings. Sk. Sagara.

The Dragon gods, Sk. Naga, probably came into Buddhism from China. The daughter of the Dragon King is well-known in Japanese legend in connexion with the stories of Hohodemi and Urashima.

Then the priest, wondering at these marvels, offered gifts to the shrine with peace of mind, and as the moon rose and the tide came in at dusk he saw the sotoba come floating among the seaweed that drifted in from the offing, and idly picking it up he saw the verse upon it, and as the characters were cut in the wood they were not washed off by the waves but stood out clearly. Thinking this very strange, he stuck it on the side of his pilgrim's box and went back to Kyoto. On arriving there he showed it to the old mother of Yasuyori and his wife and children who were living in retirement at Murasakino north of Ichijo. "Ah!" they said sadly, "why should this have come here, instead of going across to China which lies nearest, to renew our grief by the sight of it?" Then the matter came to the ear of the Ho-o, and when he looked on it he exclaimed, weeping: "Ah, how cruel that the wretched man should still be living." It was sent on by him to Komatsu Dono, and he in turn sent it to his father.

Of famous verses there is the stanza that Kaki-no-moto Hitomaro made about 'the ship disappearing among the islands,' thinking fondly of his native land, and that of Yamabe-no-Aka-hito in like case celebrating 'the storks among the reeds.' So the god of Sumiyoshi also spoke of 'the shingled roof of his shrine,' and the Miojin of Miwa of 'the cedar trees of his shrine gate,' when afar from his home. Since Susa-no-o-no-mikoto first made the verse of thirty one syllables, even the gods and Buddhas have thus expressed their feelings in it.

CHAPTER XVI.

SOBU.

Now the Nyudo, being neither wood nor flint, was touched and felt pity, and there was none in Kyoto among high or low, old or young who did not murmur the stanzas of the exiles of Kikaigashima, and even though they had made a thousand sotoba, they were very small things, so that it was very wonder-

ful that the verses should be carried all the way to Kyoto from the far distant shore of the bay of Satsuma.

When one comes to consider the matter, there was also an example of this kind in old time in China. When formerly the king of Han made war on the barbarians, Ri-sho-kei was first made general and led an army of three hundred thousand horsemen, but his forces being the weaker, the barbarian army conquered, and Ri-sho-kei was taken alive by the barbarian king. Then Sobu set out against them with five hundred thousand horsemen, but again his army proved the weaker and the barbarians were victorious, capturing six thousand prisoners and amongst them Sobu himself. Selecting six hundred and thirty of the most important of these, they cut off one of the legs of each and let them go. Of these some died immediately and others some time afterward, and Sobu was the only one who survived. Having only one leg, he managed to keep himself alive by eating the fruit of the trees on the mountains and by plucking the 'nezeri' berries in the fields or by picking up the gleanings of the rice-fields in autumn. So long did he do this that the wild geese that abounded in the rice-fields ceased to have any fear of him, and looking on them and meditating sadly that they would fly over his beloved native land, at last he wrote his thoughts on paper, and having caught one of them, he tied the message to its wing, and, earnestly praying it to bear the document to the king, let it go. Faithfully enough, as was its wont, the wild goose flew over from the south to the capital, and as Sho king of Han chanced to be walking in the Imperial garden, and feeling somehow rather sad, was gazing at the dusky twilight sky, a line of wild geese came soaring overhead, and one of them, flying low, bit off a letter from one of its wings and let it fall. An official immediately picked it up and brought

Nezeri. Oenanthe Stolonifera.

Sho. 昭帝, Sobu was captured in the reign of Bu 武 and came back in the sixth year of Sho. The story here differs somewhat from the Chinese histories.

it to the king who opened it and read as follows: "Having spent the first three months of the year in a cave in the rocks, now I am cast forth wandering among the narrow paths between the rice-fields, a survivor with one leg among the northern barbarians. Even though I leave my dead body in the barbarian country, yet shall my spirit surely again serve my Emperor." (Now this is the reason why, since that time, a letter is often called 'Gansho' or 'Gansatsu,' 'goose-script' or 'goose-note!') "Ah! how pitiful," said the king, "Sobu is still alive; how praiseworthy is this intimation." Then he sent out an army of a million horsemen under the general Ri-ko and this time the forces of Han were victorious and the army of the barbarians was routed. On hearing of the victory, Sobu came crawling along out of the fields and proclaimed his name and title. With his one leg, and aged by the frosts of nineteen winters, he was borne in a litter to his former country. When he had set out against the barbarians at the age of sixteen he had wrapped round his body the banner presented to him at that time by the Emperor, and now taking it off again he presented it once more in the Imperial presence, whereat both Emperor and subjects were filled with admiration beyond measure. As a reward for his great and meritorious conduct Sobu received a grant of large territories from the Emperor, and was raised to the high office of Ten-shoku-koku.

Now Ri-sho-kei stayed in the barbarian country and did not return, and though he did nothing but lament and try to find a way of getting home, the barbarian king would not permit him and so he could do nothing. The king of Han however had no idea of this, and thought that Ri-sho-kei was a disloyal subject, so he had the dead bodies of his parents dug up and beheaded, while his six nearest relations, father, mother, elder and younger brothers, wife and son, were all treated as criminals. When Ri-sho-kei heard of this he was extremely grieved, and writing a letter in which he stated that he was by no means disloyal, but ardently desired to return to his country, he sent

it to the king of Han. The king having read it, exclaimed ; " Ah ! how sad, he is indeed no disloyal subject ; " and greatly regretted that he had caused the bodies of his father and mother to be disinterred and desecrated.

Thus just as Sobu of Han fastened a letter to a goose's wing and sent it to his native land, so did Yasuyori in Japan send his verses home with the waves for bearers : one sending a written message, the other a couple of stanzas, one in a remote age and the other in these latter days. Though the one was far away in a barbarian land and the other was but in Kikaigashima, and the times were so different, yet the spirit of both was the same. How truly worthy of admiration they were.

VOLUME III.

CHAPTER I.

THE LETTER OF RELEASE.

On the first day of the New Year of the period Jisho the ceremony of New Year greeting took place in the Palace of the Retired Emperor, and on the fourth day the Emperor himself proceeded thither in state. These ceremonies did not depart in any way from the usual precedent, but as in the summer of the preceding year the Shin-Dainagon Narichika-no-Kyo and other of his retainers had been banished or executed, the Retired Emperor still felt much resentment and could not give himself to affairs of state with a quiet mind, and was in an unsettled condition about things in general. Kiyomori Nyudo also, since the revelations of Tada Kurando Yukitsuna, felt uneasy about the Ho-o, and though outwardly appearing unaffected, beneath his apparent calmness he took precautions and wore always a cynical smile.

On the seventh day a comet appeared in the eastern quarter that is called in China 'Shiyuki,' of evil omen; it is also called 'Sekiki'. On the eighteenth day its light increased. Kiyomori's daughter Ken-rei-mon-in, who at this time bore the title of Chugu or second consort of the Emperor, falling ill, there was lamentation both at Court and throughout the country. In all the temples the holy Sutras were recited and envoys were sent to all the shrines, divination was performed and the physicians concocted their medicines, using all the resources of their art both exoteric and esoteric, but still the sickness did not pass away. Then she was found to be pregnant.

The Emperor was now eighteen years old and the Chugu twenty-two, and so far neither son nor daughter had been born to His Majesty, so that if a son should how be born to the

Chugu it would indeed be fortunate. The Heike rejoiced loudly together, declaring that a son would surely be born, and other noble families also, seeing how fortune now favoured the Heike, did not doubt that so it would turn out. When she was decided to be pregnant, the Nyudo, summoning all the priests of high rank and saintly reputation, bade them use all their knowledge both open and secret in bringing his star before the Buddhas and Bodhisats and praying with all fervour that a son might be born.

On the first day of the sixth month was held the ceremony of assuming the belt of pregnancy, and Kaku-ho Shinno the Lord Abbot of Ninnaji hastened to the Palace with the Kujaku Sutra and performed the incantation ceremony of the Shingon sect. The Tendai Zasshu Kakukai-ho Shinno and the Lord Abbot of Miidera Enkei-ho Shinno also came up and recited the prayers for obtaining a male heir.

Now as the months passed the Chugu suffered more and more severely, just as was the case with the lady Ri in Han, whose one smile contained a hundred charms; the illness of Sho-yo-den too was of a like nature. Yo-ki-hi in China also was said to have suffered more and more through the three seasons, as the branch of blossoming pear held the spring rain, as the lotus blossom withered, and as the dew fell heavy on the 'Ominaeshi'. Considering the season of this illness it seemed likely that some evil influences might be the cause, and on enquiring by divination by means of a medium from Fudo Myo-o, it was declared to be owing to evil spirits, especially those of Sanuki-no-in Uji-no-Akusafu Yorinaga, the departed spirit of the Shin Dainagon. Narichika-no-Kyo, the evil spirit of Saiko Hoshi and the living spirits of the exiles of Kikaigashima.

Kujaku Kyo. Sk. Mayura Raja Sutra. the Sutra of the Peacock King, one of the former incarnations of S'akya Muni.

Shiyu. said to be the name of a certain band of rebels in the time of the Emperor Ko-Tei.

Lady Ri, favourite of Bu-Tei.

Branch of blossoming pear. a quotation from the verse of the famous poet Haku-raku-ten. (Po-chu-i).

So in order to placate both the living and the departed spirits, first of all Sanuki-no-in was given back his former title of Sutoku Tenno, and Uji-no-Akusafu was raised posthumously in rank and office, being made Dajo-daijin of the upper first rank. Shonaiki Korekata was appointed Imperial Envoy to proclaim these things.

Now the tomb of Uji-no-Akusafu was at Gosan-mai in Hannyano in the village of Kawakami in the district of Sou-nokami in Yamato, and as in the autumn of Hogen it had been dug up and the body thrown out on the roadside, since then the grass had overgrown it more every year. How joyful must his departed spirit have been when the Imperial Envoy arrived and read his message. Then the deposed Crown Prince Sagara was given the title of Sudo Tenno and thus Princess Igami was restored to the rank of Empress. All this was done to appease their angry spirits, for from ancient times angry spirits have been considered very terrible. The madness of Rei-zei-in and the deposition of the Retired Emperor Kwazan were said to be owing to the angry spirit of Motokata-no-Mimbu-no-Kyo : there was also the matter of the eye disease of the Retired Emperor Sanjo ; it was said to have been due to the spirit of Kwanzan the Imperial Chaplain.

Now when the Kadowaki Saisho heard of these things, he sought Komatsu Dono at his residence and said : " I hear that there is to be a very great pardon of offences beyond all precedent in connexion with the prayers for the birth of a son to the Chugu, and that such a virtuous and meritorious act as the recall of the exiles of Kikaigashima is contemplated." On hearing this the Naidaijin at once went to his father and said : " It is indeed pitiable how Kadowaki-no-Saisho laments for Tamba-no-Shosho, and especially with regard to the sickness of the Chugu it is said that it is due to the angry spirit of Narichika-no-Kyo, and if you intend to placate the departed spirit of the Dainagon you will perhaps also recall the living Shosho : for if you can thus allay peoples' anxiety, if it is thus according to

your will to accomodate the wishes of others, you will obtain your own desire in that the delivery of the Chugu will be easy, and she will bear a prince, and so will the glory of our line increase greatly." The Lay-priest Chancellor, chancing to be more soft-hearted than usual replied: "Then what is to be done with Shunkwan and Yasuyori Hoshi?" "Surely they too should be recalled;" replied Shigemori, "for if one of them be left behind it will be an evil deed." "That may be so with Yasuyori, but as for Shunkwan, he is a fellow who rose through my recommendation, and this is the man who, though he had other places besides, held meetings at his villa at Shishi-ga-tani on Higashiyama for his audacious designs against me. Him I will certainly not pardon." So Shigemori returned and calling his uncle the Saisho told him that the Shosho would be pardoned, that he might set his mind at rest. The Saisho, without waiting to hear more, clasped his hands together and wept with joy. "Ah how pitiable it was when he went into exile to see his wistful eyes full of tears whenever he looked at me, wondering how it was I could not obtain his pardon." "Indeed so you must have felt," replied Shigemori, "for a child is dear to anyone. I will see further to the matter." And he went out. Thus it was settled that the exiles of Kikaigashima should be brought back again, and the Nyudo issued the letter of pardon. An envoy was entrusted with this and immediately left Kyoto. The Saisho in his joy sent a messenger of his own to accompany the official envoy. Though they made haste both by night and day, since the sea will yield to none, and they must brave the waves and wind, though they left Kyoto during the last decade of the seventh month, it was not until about the twentieth day of the ninth month that they reached Kikaigashima.

CHAPTER II.

STAMPING OF THE FEET,

The envoy was Tanzaemon-no-jo Motoyasu. Quickly disembarking from the ship he called with a loud voice on "Hei

Hangwan Yasuyori Nyudo and Tamba-no-Shosho exiled in this place." Now the two were away as usual praying before their Kumano Shrine ; only Shunkwan was there, and he, hearing them, at first thought it could only be a dream or that he was being deceived by demons or evil spirits. Then wondering if it might possibly be real, he hurried along so flurried that he fell as he ran, and so presented himself before the envoy crying out that he was the exiled Shunkwan. Then the envoy produced from a bag that his servant carried the letter of pardon which the Nyudo had sent, and Shunkwan opened and read thus : " The crime for which exile was ordered is pardoned and the persons herein mentioned may return to the capital. In connexion with the prayers for the safe delivery of the Chugu a special pardon has been granted : the exiles of Kikaigashima Shosho Naritsune and Yasuyori Hoshi are pardoned." This only was written and there was no word of Shunkwan. Thinking that perhaps it was written on the envelope, he looked, but there was nothing there also. He read it from the beginning to the end and from the end to the beginning, but two persons only were mentioned, there was nothing said of three. Then the Shosho and Yasuyori appeared, and, each reading it in turn, verily it was only they two whose names stood written and there was nothing of anyone besides. It all seemed indeed a dream, and when they thought it a dream it was a reality, when they thought of it as a reality it was even as a dream. Beside this there were many letters for the two from Kyoto, but for Shunkwan Sozu there was nothing at all. It seemed that all his friends and connexions had disappeared from the capital. " Ah," he cried, " the three of us were exiled for the same offence and to the same place, how then is it that two only are granted a pardon and I only am left out ? Is it that I have been forgotten by the Heike, or is it a mistake in the letter, or is there some other reason ? " He looked up to heaven and cast himself down to the earth, weeping and lamenting, but all in vain. Catching hold of the sleeve of the Shosho, he cried in tones of

agonised entreaty: "That I have fallen into such a plight is because of the worthless plot of the late Dainagon your father, you must not think it was anything else; if I am not pardoned I cannot go to the capital, but at least take me in this ship and bring me along with you as far as Kyushu, for while you were here with me, just as the swallows come in spring and the wild geese of the ricefields in autumn, so I could get tidings occasionally of my home, but now I am left alone from whom shall I hear anything?" "Indeed that is so," replied the Shosho," and when we witness your anguish, all our joy at returning is taken away and we feel as though we wish to stay with you, but as to taking you with us in this ship, though we greatly wish to do so, the envoy will not permit it at all, and if it were found out that without permission three of us had left the island it would be indeed a serious thing. But when I return to the capital I will intercede with various people and entreat the favour of the Nyudo so that he may send someone to bring you back: be patient and stay here awhile as before, and as your life has been so far preserved, though you have been overlooked in this pardon, at last you are certain to go free." But though they spoke many consoling words, yet Shunkwan would not be comforted, and when the ship made to put off again he tried to embark in it, and falling off jumped up again with the madness of despair. The Shosho left him his mattresses as a memento and Yasuyori a part of the Holy Sutras. When they came to cast off the hawser and put the ship off, the Sozu, seizing hold of it, was dragged out up to his loins and then up to his armpits, following after them as long as he could keep his foothold in the water and entreating them: "Comrades, how can you thus abandon me to my fate? Where is your former fellow feeling fled? Since there is no pardon for me I cannot go to Kyoto, but at least take me with you to Kyushu." But the envoy from Kyoto would not give permission, and they pushed away his hands as he clutched the vessel and at last rowed away, while Shunkwan, giving himself up to despair, flung himself down

on the beach and stamped his feet on the sand like a little child that has lost its nurse or mother. "Take me with you! Let me go with you!" he shrieked and cried, but it was all of no avail, and soon, as the ship rowed away, nothing was left but the white waves. The ship was not yet so far distant, but his eyes were blinded with tears so that he could not see it. Then, running up to a high place, he kept on calling to mind the pathetic story of how in former days Matsuura-no-Sayohime waved her long sleeves, calling back the Chinese ship that bore away Otomo Sadehiko.

Thus the ship rowed away till it was seen no more, and though the sun set Shunkwan did not return to his poor hut, but spent the night lying where he was wetted by the spray and dew. The Shosho, being a man full of pity, when he returned did everything he could for him and indeed grieved that he had not drowned himself on that shore. Thus we can understand the grief of So-ri and Soku-ri of old when they were abandoned on Kaiganyama.

CHAPTER III.

THE AUGUST LYING-IN.

Thus the two exiles left Kikaigashima and came to Kase in Hizen. And since the messenger whom the Saisho sent urged them not to proceed to Kyoto that year, as the weather was rough and the passage dangerous, but to wait till spring, the Shosho spent the rest of that year in Kase. Now from the hour of the Tiger (4 a.m.) on the twelfth day of the eleventh month of the same year the Chugu began to be in travail, and Rokuhara and all the

Matsuyama-n.-Sayohime. referring to the famous story of Sayohime, wife of Otomo, who went up to the top of Matsuura-yama to wave her husband back when he was starting for Shinra (Korea) in the thirty seventh year of Kinmei Tenno.

Sori and Soku-ri. two brothers in ancient India who were hated by their stepmother and exposed on this mountain.

capital were in an uproar. The place of lying-in was the Ikedono mansion at Rokuhara and the Ho-o himself made an august visit of ceremony : after him all the Courtiers from the Kwampaku and Dajodaijin downwards, everyone who could be considered anyone at all, and everyone without exception who held emolument or office and hoped for place and promotion in future, came and presented themselves at Rokuhara. When we refer to former cases of the lying-in of Consorts and Empresses there was always a great pardon. On the first day of the ninth month of the second year of Daiji, when Tai-ken-mon-in was brought to bed, a great pardon was proclaimed, and on this occasion things were done according to that precedent and a very extensive pardon was issued, so that among those guilty of serious offences Shunkwan Sozu was unhappily the only one who did not share in it. A vow was made that there should be an Imperial progress of the Empress and Crown Prince to the shrines of Hachiman, Hirano and Oharano if the birth was easy and a prince was born. This vow Sengen Hoin respectfully heard : we speak of it with reverence. Prayer was also made at twenty shrines of the Kami beginning with Ise Daimyoin, and the Sutras were read at the temples of Todaiji and Kofukuji beside sixteen others, those who read the Sutras being chosen officials among those who served the shrines. Retainers wearing kariginu of ornamented brocade and girt with swords walked in procession, carrying various sacred vessels and the Imperial Sword and The Imperial Vesture, crossing over from the Higashi-no-dai to the southern court and going forth from the middle gate. A most auspicious and beautiful scene. Komatsu Dono, as was natural to his calm and unmoved nature, came long after the others with his eldest son Gon-no-suke Shosho Koremori

Ikedono. The mansion of the Chunagon Yorimori.

Kwampaku. Fujiwara Motofusa.

Courtiers. Keisho Unkaku. Keisho, all above the third rank; Unkaku, all above the fifth,

Tai-ken-mon-in, the Empress of Toba Tenno.

and many nobles of lesser rank in a procession of cars bringing presents ; forty changes of garments of various kinds, seven silver ornamented swords borne upon large trays, and twelve horses. This was according to the precedent of the Kwampaku Fujiwara Michinaga, who sent horses when his daughter Joto-mon-in, Consort of Ichijo Tenno, was brought to bed in the era Kwanko. Shigemori was the elder brother of the Chugu and since his relation was especially paternal there was reason why he should send these horses. Gojo-no-Dainagon Kunitsuna-no-Kyo also sent two horses, and people wondered if this was because of his great desire for a prince to be born or because of his great virtue. Moreover horses were presented to seventy shrines from Ise even to Itsukushima in Aki, and very many sets of decorations for the horses in the Imperial Stables. The Lord Abbot of Ninnaji, Kakuho Shinno, read the Kujaku Sutra, while the Tendai Zasshu Kakwaiho Shinno chanted the Sutra of the Seven Buddhas. The Lord Abbot of Miidera, Enkei Shinno, chanted the Sutra of Kongo Doji, beside which Godaikoguzo, the Six Kwannon, the Ichiji Kinrin Godan Sutra, Rokuji Karin, Hachiji Monju, and the Fugen of long life were all invoked and recited from beginning to end. The smoke of incense filled the whole Palace and the sound of bells echoed to heaven, while the sonorous chanting of the Sutras made men's hair stand up. Whatever evil spirits there might be, and in whatever direction they might turn, they were put to flight. Then too a life-size

Seven Buddhas. Sk. Saptatathagata purva pranidhana visecha vistara.
Godaikoguzo. Hokaikoguzo, Kongokoguzo, Hokokoguzo, Rengekokuzo
 Gyoyokoguzo. Koguzo, Sk. Akasagarva Bodhisattva.

Six Kwannon. Senju Kwannon, Sei Kwannon, Bato Kwannon. Ju-
 Ichi-men Kwannon, Juntei Kwannon, Nyoi-rin Kwannon.

Ichiji Kinrin. refers to Dai Nichi Nyorai.

Rokuji Karin refers to the Six Kwannon.

Monju. Sk. Manjusri, the Buddha of Wisdom in Japan.

Fugen. Samantabhadra. All these Sutras seem to be of the Dharani
 or Mantra School, used as magic spells.

statue of Yakushi Nyorai and the Five Wondrous Kings was begun for the chapel of Buddha.

Now though all these things were done and the pains came continually upon the Chugu, yet she was not quickly delivered, and the Nyudo and the Ni-i-no-dono his consort, pressing their hands to their breasts in perplexity, continually ejaculated: "What is to be done? What shall we do?" And ever when anyone enquired something of them, all they replied was: "Do as you please; Do as you like:" the Nyudo adding, "Ah, if I were with my army in the field I should not feel anxiety like this." All the while the diviners, the two Sojo, Hokaku and Sho-un, Shunkei Hoin, and the two Sozu, Kozen and Jissen, were chanting the Sutras and incessantly telling their rosaries and praying, invoking the Three Treasures of their temples and all their ancient and venerated statues and books and holy pictures. Indeed it was a most blessed sight. And amid all this sanctification, the Ho-o, who was just at this time engaged in purification ceremonies preparatory to making a pilgrimage to Kumano, sat in a chamber near the brocade curtain behind which the Chugu was, and recited the Sutra of Kwannon of the Thousand Hands.

Now at this moment a change came. Though the holy mediums who were wildly dancing went into a trance, for some time they were silent. "Ah," quoth the "Ho-o whatever evil spirit there may be, how can it come near when I am present? Beside which all these hostile influences have been granted Our Imperial Benevolence and restored to mankind, and even though they are not grateful yet how can they now hinder us? Let them quickly be put to flight!" (When women have difficult labour and there is some obstacle hindering them, however troublesome and difficult it may be, if a mighty spell be chanted earnestly then the demon will depart and the birth become easy

Five Wondrous Kings. Fudo Myo-o, Kosanse Myo-o, Gunchari Yasha Myo-o, Taiitoku Myo-o, Kongo Yasha Myo-o.

and successful.) So they all applied themselves diligently to their crystal rosaries with the result that not only was the Imperial Consort safely delivered but a Prince was born. Then Hon-Sammi Chujo Shigehira-no-Kyo, who was then acting as Chugu-no-Suke, came forth from behind the curtain and announced in a loud voice: "The august labour is safely ended and a Prince has deigned to be born."

The Ho-o was the first to offer his congratulations; then the Kwampaku Matsu Dono and the Dajo-daijin and all the courtiers below him and all the assistants and acolytes, the chief astrologers, chief physicians, and all the diviners high and low, shouted aloud their joy in concert so that the sound reverberated even to without the gates and did not subside for some while. The Nyudo too, in the excess of his joy, lifted up his voice and wept: these were tears of joy indeed.

Komatsu Dono immediately hurried to the Palace of the Chugu bringing ninety-nine mon in coin to place beside the pillow of the baby Prince saying: "Heaven is father and Earth is mother. May your life be as long as that of To-ho-saku and Hoshi: may your mind be as that of Ten-sho-ko-daijin." And taking a bow of mulberry and six arrows of 'yomogi,' he shot them toward heaven and earth and the four quarters of the world.

CHAPTER III.

THE VISIT OF THE COURTIER.

The wife of the former Udaisho Munemori had been chosen as the milknurse for the child, but as she had died in labour on the seventh month, the wife of Taira Dainagon Tokitada-no-Kyo was appointed in succession, and she was afterwards known by

To-ho-saku and Hoshi. Two Chinese sages who knew the secret of eternal life and youth.

Yomogi. *Artemisia vulgaris* or mugwort. This was done to ward off evil influences.

the title of Sotsu-no-suke. After a while the Ho-o made his august return journey to his Palace, and when his car came to the gate of Rokuhara to receive him, the Nyudo in an excess of joy offered a thousand pieces of gold and two thousand ryo in weight of Fuji cotton as a present. And this was surprising to people and they said it was not fitting.

There were many things too that people thought laughable in the lying-in of the Chugu. For instance, the Ho-o acting as a soothsayer; and in the second place, as it is the custom at the lying-in of an Imperial Consort that a rice-vessel (koshiki) should be rolled down from the ridge of the Palace roof, if a Prince is born it is to be rolled down the south side, and if a Princess, down the north side, this was done as usual; but by mistake it was rolled down the north side, whereat there was a great uproar, and it was brought up again and rolled down once more in the proper manner. This was an ill-omened event in the opinion of most people. What appeared ridiculous was the flurry and agitation of the Lay Priest Chancellor, in contrast to the conduct of Shigemori, which was much admired. Much to be regretted was it that the former Udaisho Munemori-no-Kyo, having lost his much-beloved wife, resigned both his offices of Dainagon and Taisho and retired into seclusion: how happy had it been if both elder and younger brothers had been there. Then came seven astrologers to perform a thousand exorcisms and among them

Koshiki. Cf. Sansom's note on Tsurezure Gusa, p. 46. Explaining the custom the Tsurezure Gusa says. "In the case of a birth, in the Imperial Family the dropping of a 'koshiki' is not a fixed custom but is a charm used when the afterbirth is obstructed. When it is not obstructed it is not done. The custom came from the common people and has no authority. The 'koshiki' used are brought from the village of Ohara. In pictures treasured from ancient times one sees the dropping of these rice-vessels shown when a birth has taken place among the common people." The charm originates in the assonance of 飯 *koshiki*, rice-box, and 腰臑 *koshi-ki* pain in the loins. The name of Ohara (also=great belly) is also significant.

North Side. The quarter of the women's apartments. Cf. Kita-no-kata.

was an old man named Kamon-no-kami Tokiharu. He was a man of small property and office, and as so many people came thronging there like the bamboo shoots that stand thick together, yea even like rice sprouts, flax, bamboos and reeds, he cried out: "I am an official. Make way!" and pressing through the midst of the crowd, what a sight he presented! Having trodden off his right shoe, he was resting for a moment when his headdress also got knocked off, and at such a time to see a dignified old man in ceremonial court costume, with his hair in disorder, pacing along was more than the younger courtiers were able to endure, and they burst forth into uncontrollable mirth. For the astrologers say that their peculiar gait must be most punctiliously observed. A strange thing too was that he knew nothing about it all at the time, though afterwards when he came to think about it he remembered everything. Now at the time of the august lying-in the following notables visited Rokuhara. The Kwampaku Matsu Dono (Fujiwara Motofusa), the Dajodaijin Myo-on-in (Fujiwara Motonaga), the Sadaijin Oi-no-Mikado (Fujiwara Tsunemune), the Udaijin Tsuki-no-wa Dono (Fujiwara Kanezane), the Naidaijin Komatsu Dono, the Sadaisho Sanesada, the Gen-Dainagon Sadafusa, Sanjo-no-Dainagon Sane-fusa, Gojo-no-Dainagon Kunitsuna, To Dainagon Sanekuni, Azechi Sugekata Naka-no-Mikado Chunaagon Muneie, Kwazan-in Chunagon Kanemasa, Gen-Chunagon Kanemasa, Gen-Chunagon Masayori, Gon-Chunagon Sanetsuna, To Chunagon Sukenaga, Ike-no-Chunagon Yorimori, Saemon-no-kami Tokitada, Betto Tadachika, Hidan-no-Saisho-no-Chusho Saneie, U-no-Saisho-no Shusho Sanemune, Shin Saisho-no-Chusho Michichika, Hei Saisho Norimori, Rokkaku-no-Saisho-Iemichi, Horikawa-no-Saisho Yorisada, Sadaiben-no-Saisho Nagakata, Udaiben-no-Sammi Toshitsune, Sahei-no-kami Shigenori, Uhei-no-kami Mitsuyoshi, Kotaigo-gu-no-taiyu Tomokata, Sakyo-no-taiyu Naganori, Dazai-no-daiji Chikanobu, Shinsammi Sanekiyo and thirty-three others. Except the Udaiben they wore 'naoshi.' Among those that did not come were the former Dajo-daijin

Kwazan-in Tadamasa Ko, Omiya-no-Dainagon Takasue-no-Kyo and about ten others of lesser rank. Some time afterwards, wearing 'hoi,' these went to visit the Lay priest Chancellor at his mansion at Nishi Hachijo.

CHAPTER V.

BUILDING OF A GREAT PAGODA.

Now as the result of the great efficacy of their prayers, rewards were given to the various temples. The eastern temple of Ninnaji was repaired. Afterwards seven days' prayer was ordered to be made, beside the reading of the Law of Daigen and the ceremony of Kwanchō or baptism. Enryo Hogen was raised to be Hoin while the Imperial Zasshu was given the second rank of Princes of the Blood and allowed the privilege of proceeding to Court in an ox-car. As Ninnaji resented this, Kakusei Sozu was raised to the rank of Hoin, besides which other rewards were bestowed too numerous to mention.

After some time had elapsed the Chugu returned from Rokuhara to the Palace. Since the daughter of the Lay priest Chancellor had become Imperial Consort, monthly pilgrimages had quickly been begun to Itsukushima the greatly venerated, to pray that a prince might be born to her, and that he should soon ascend the Throne in order that the Nyudo and his wife might become Imperial Grandparents, and the Chugu had soon become pregnant and been safely delivered of a Prince to their great joy.

Now the time that the Heike family began to revere the shrine of Itsukushima in Aki was when Kiyomori only held the office of Aki-no-kami, and with the income he derived from Aki repaired the great pagoda at Koya. This work was finished in six years, having been entrusted to the steward Watanabe-no-Endo Rokuro Yorikata, and when it was finished Kiyomori himself proceeded to Koya and worshipped before the great pagoda; after which he visited the Oku-no-in. Whereupon

from somewhere or other there suddenly appeared an old priest with white hair and hoary eyebrows, his forehead furrowed with many wrinkles, leaning on a cross-handled staff, who addressed him thus: "From ancient days this holy mountain has yielded place to none as a home of the Shingon doctrine; and now our great pagoda has been repaired there is none like it in the land. Now Kebi in Echizen and Itsukushima in Aki are the two shrines where our doctrine of the Two Worlds is revealed. Keki is very prosperous but Itsukushima is in a very dilapidated condition: do you therefore report this to the Throne and repair it in like manner, and if this be done you shall rise to high office so that there shall be none in the whole country to equal you." Having spoken thus, he departed, and where he had been standing a wondrous fragrance of incense arose; and when Kiyomori went to look and see whither he had gone he could see him but for a distance of three cho, and then he disappeared. "This was no mere man; it was the Daishi:" he thought, reverently pondering over the vision, and as a remembrance in this Shaba-world he painted two Mandaras in the Kondo of Koya. The western Mandara he had executed by a painter named Jomyo Hoin, while the eastern one he painted himself. And for what reason I know not he painted the crown of Dai-Nichi Nyorai, the central figure, with blood which he took from his own head.

Afterwards he went up to Kyōto and reported this to the Retired Emperor, whereat, the Emperor and the Court being greatly moved, he was again appointed Aki-no-kami and bidden to restore the shrine of Itsukushima. So he rebuilt it, raising up its torii and renovating its many shrines, constructing also a

Two Worlds. The Kongo-kai and the Daizo-kai, The world of Ideas or the Diamond World and the Hidden World, the peculiar doctrines of the Shingon sect. Vairochana, the great deity of Shingon, was identified with Ama-terasu, whose daughter Ichiki-shima-hime was the goddess of Itsukushima.

Daishi. Kobo Daishi, the Founder of Koya.

gallery measuring three hundred and sixty yards in length. When all the work was finished, Kiyomori went to worship at the shrine, and, in a dream which came to him while spending the night in worship, he saw the doors of the Holy of Holies open and a beautiful youth with tightly bound hair come out and say: "I am the messenger of the Daimyoin of this shrine; do thou take this blade and make secure therewith the Throne of this Imperial Realm;" handing him a short halberd ornamented with silver bands. On his awaking and reflecting on the dream lo! it was a reality, for there was the halberd beside his pillow. Moreover he received also this oracle from the Daimyoin: "Whether you remember or forget, I know not, but the words of the sage of Koya will stand; if however your actions be evil, your preeminence will not be transmitted to your descendants.

CHAPTER VI.

RAIGO.

When Shirakawa-in was on the throne, the daughter of the Kwampaku Fujiwara Morozane of Kyogoku became Imperial Consort, and, being a clever lady, was much beloved by the Emperor, so that His Majesty, wishing to have a son by her, summoned a priest of Miidera named Raigo Ajari, who was renowned for the efficacy of his supplications, and promised him that if he could successfully intercede with the Buddhas to grant him a son by this lady, he should be given whatever he might wish. Raigo respectfully assented and, returning to Miidera, applied himself to his prayers with all his might to such effect that the Chugu soon became with child, and on the sixth day of the twelfth month of the first year of Shoho was safely delivered of a Prince. The Emperor, greatly overjoyed, again summoned Raigo and asked him what reward he wished for, whereupon Raigo replied that he wished that a ceremonial dais should be built at Miidera. Now the Emperor, thinking that he would

probably ask to be made Sojo at one step, was greatly astonished at this unexpected request, for this ceremonial dais for the ordination of priests was only allowed at Hieizan. "Now this Prince is born," replied the Emperor, "we hope that he will succeed to the Throne and that the land will remain in peace and quietness, but if your request be granted Hieizan will be wroth, the Empire will be disturbed, war will break out between your two temples and the Tendai sect may be destroyed." So that his desire was not granted.

Raigo, greatly disappointed, returned to Miidera and determined to die by starvation. The Emperor on hearing of this was greatly amazed, and calling Oe Masafusa, who was then Mimasaka-no-kami, said to him. "Since you have been a pupil of Raigo, go and see what you can do about this affair." Oe hastened to Miidera and found that Raigo Ajari had retired to his cell to ponder over the Imperial decision. Following him thither he discovered the Ajari sitting in a small smoke-blackened oratory from which he shouted in a voice of thunder: "The word of the Emperor is no joke: an Imperial speech is like sweat. If I cannot obtain my request I will carry away the Prince that my prayers have made and take him with me to the Meido:" and without another word he retired to his cell. Mimasaka-no-kami returning reported his experience to the Mikado, whereupon His Majesty was exceedingly grieved. Eventually Raigo died by starvation as he had said, and thereupon the little Prince fell sick and took to his bed, and although many prayers were said for him it seemed of no avail. Always a white haired priest holding a 'shakujo' appeared to stand at the little Prince's pillow, and this not only in peoples' dreams but in the reality of broad daylight, and on the sixth day of the eighth month of the first year of Sho-ryaku the Prince at last expired at the age of four years. He was known as Atsubumi

An Imperial speech is like sweat. i.e. can only go forth and cannot return or be revoked,

Shakujo. a staff ornamented with metal rings carried by priests.

Shinno. The Emperor's grief was extreme, but at that time, hearing that there was a priest at Hieizan, the chief priest of the Saito Hall named Ryoshin Dai-Sojo, who was then only Sozu of Enyubo, who was reputed to be very potent in prayer, he summoned him to the Palace and asked him what he could do. "The Imperial Wish," he answered, "can certainly be accomplished by the power of our sect, for was not a Prince born to the Mikado Rei-zei-in by the effective prayers of Jie Dai-Sojo, when requested by the Udaijin Kujo Morosuke Ko? It is not a difficult thing. So, returning to Hieizan for a hundred days he gave himself up to earnest prayer, and within this time the Chugu conceived, and on the ninth day of the seventh month of the third year of Sho-ryaku she was safely delivered of a Prince who afterwards became the Mikado Horikawa Tenno. So even in ancient times evil spirits were terrible things.

At the time of this most auspicious lying-in of Ken-rei-mon-in, it was a pity that, in spite of the amnesty that was granted, Shunkwan Sozu alone should have been omitted. On the eighth day of the twelfth month of the same year the Prince was nominated heir to the Throne, the Naidaijin Shigemori being appointed Instructor and Ike-no-Chunagon Yorimori appointed Daiyu. This year having ended it became the third year of Jisho.

CHAPTER VII.

THE SHOSHO'S RETURN TO KYOTO.

In the last decade of the first month Tamba-no-Shosho Nari-tsune and Hei Hangwan Yasuyori Nyudo left Kase in Hizen and started for Kyoto with all speed, but as the cold was still severe and the sea rough, crawling from harbour to harbour and from one island to another, it was the tenth of the second month before they reached Kojima in Bizen. Thence they went to see Ariki-no-Bessho where the Dainagon, the father of the Shosho, had lived. Here they found various writings on the bamboo

pillars and on the shoji that the Dainagon had left. "Ah," he said, "there is no better memento than a person's handwriting. If he had not written this here how could we have seen where he was?" And the two of them read and reread it again and again with tears. "On the twentieth day of the seventh month of the third year of Angen, became a priest; on the twenty sixth day of the same month Nobutoshi came from Kyoto." was written. Thus they learned that Gensaemon-no-jo Nobutoshi had been to visit him. On the wall near by was incised: "If we trust to the Three Holy Buddhas to receive us, surely we shall be reborn in Paradise." Whereat, seeing that he had hoped to be reborn in the Pure Land, they felt somewhat comforted amid their limitless grief.

When they enquired for his tomb, alas, there was no mound raised over it, only a place where the earth was a little higher than usual. Adjusting his sleeves respectfully, the Shosho spoke as to a living person, weeping as he addressed him. "The tidings that you had passed away to the world beyond were indeed brought to me in the island where I was living, but not being free I could not hasten hither. Since I was exiled to the island I was so melancholy that life was unbearable even for a day: but I sustained my frail life and existed for two years, and am exceeding joyful to return thus far, and if I could have found my honoured father alive how blessed it would have been. As it is now, length of days has become but vanity. Thus far I have made great haste hither, but from to-day there will be no need for hurry." Thus he spoke weeping, and had his father been living how much would he have found to say in reply; but with those in the grave there dwells no regret: who is there that can smile when under the moss? The wind in the pines was the only answer. That night the two spent in vigil at the grave, and when day broke they made a new tomb, fencing it about with stakes and building in front a temporary hut where they stayed seven nights, repeating the Nembutsu and reading

Three Buddhas. Amida. Kwannon and Seishi.

the Sutras. Then erecting a great sotoba, they inscribed thereon these words: "The deceased, a pure spirit, delivered from the wheel of birth and death, now surely entered into the great enlightenment;" with the date of the year and month and beneath it, "Naritsune, a filial son." Surely no wood-cutter or lowly peasant, however ignorant, could help weeping at this proof of a child being the supremest treasure on earth. As the years roll on, nothing is more unforgettable than gratitude for a kind bringing up, like a dream it is and like a vision; yea, and difficult to end are the present tears of love. The countless Buddhas of the Three Worlds and Ten Quarters must have deigned to grieve, and the revered spirit of the departed, how must it have rejoiced. Then, though wishing to stay longer to say the Nembutsu, yet knowing the anxiety of those awaiting them in Kyoto, they took their leave of the late Dainagon, promising to return again, and departed weeping. Even from those beneath the shadow of the grass it is hard to part. On the sixteenth day of the third month at dawn the Shosho reached Toba, where was the country residence of the late Dainagon, called the Suhama mansion. On coming to the mansion they found it all ruinous, the fence without a roof and the doors gone from the gate. In the garden there was no trace of anyone, and the moss had grown thick over everything. Walking round beside the pond, the spring breeze of Aki-no-yama was rippling its surface with white waves, the purple duck and the white sea-gull swimming hither and thither. When could they cease weeping and longing for him who had made it all?

The mansion still stood, but the entrance was broken in and the shutters and doors had disappeared. The Shosho could do nothing but fondly linger over everything associated with his father, referring to him in words such as these: "Here it was that the Dainagon did so and so; here is the gate by

Three Worlds. Present. Past, and Future.

Ten Quarters. N.S. E.W. NW, NE, SW, SE. and Upper and Lower Quarters.

which he used to enter ; that is the tree that he himself planted." It was the sixth day of the third month, and some flowers were still remaining in bloom ; the willow, the plum, the peach, and the apricot, recognizing the season by their flowering twigs. " Though their former master was gone, yet the flowers forgot not the spring." The Shosho, standing beneath the blossoms murmured to himself the ancient verses :

" Peach and apricot cannot record the seasons that vanish :

There is no smoke to be seen ; who was it lived here of old ? "

" Ah, if the flowers could speak that grow in the home of our childhood ;

Would I not ask them to tell all they remembered of you ? "

Yasuyori too, on hearing this was affected by melancholy feelings and could not but moisten his black sleeves with tears. They wished to stay there much longer and, loath to leave, they remained until the evening : as it grew dark the moonbeams, as is their wont in ruined houses, fell through the ancient eaves and flooded the mouldering chambers with light. Even when the dawn began to break on the mountains they did not hasten homewards, but as he could not remain there for ever, the Shosho sent for the palanquin, since it had not waited for them, and reluctantly left the Suhama mansion in tears, going on towards Kyoto rejoicing and sorrowing by turns. A palanquin had also come to meet Yasuyori Nyudo, but being unwilling to part from his companion yet, he did not use it, but getting into the back of the Shosho's vehicle, went with him as far as Shichijo Kawara, where their ways divided, but still they did not wish to part. Those who spend half a day together under the cherry blossoms, friends who look at the moon together for an evening, travellers who stand under the same tree out of a sudden shower until it is over, all these feel regret at parting ; how much more those who have lived a life of misery in the same island, on the same ship and in the same storms ; since they have the same Karma must not their relation in the former life have been most deep ?

The Shosho's mother, who was living at Ryozen, had come the day before to the house of the Saisho to await her son, and when she but caught sight of him as he entered, in her emotion at seeing him alive, she covered her face and lay prostrate. His wife too, who had been in the flower of her beauty when he left, had become so emaciated with anxiety about him that he hardly thought her the same person, while the black hair of his nurse Rokujo had become snow-white. His child, who was three years old at the time of his exile, had now grown old enough to bind his hair. Seeing another child of three beside him, the Shosho enquired who it might be, but Rokujo could only falter : " Ah, that one indeed..... " when she was overcome by tears. Then the Shosho remembered with sorrow that his wife had been about to give birth when he was exiled and that this must be the child that she had brought up safely. The Shosho then visited the Ho-o as he had formerly been accustomed to do, and was promoted to the office of Saisho-no-Chujo. Yasuyori Nyudo retired to a country seat that he had at Sorinji on Higashiyama and there lived quietly. His sentiments he thus expressed:

" Thickly the moss has grown on the eaves of the roof of my home-place ;

Through the opened clinks filter the beams of the moon."

And so, living a secluded life, he pondered on his former unhappy days, and diverted himself by writing a work called ' Hobutsu-shu ' or ' Treasury.'

CHAPTER VIII.

THE VISIT OF ARIO TO THE ISLAND.

Thus two of the exiles of Kikaigashima were recalled and returned to the capital, and now only one was left, a pitiful guardian of the isle. Now Shunkwan Sozu had a servant called Ario whom he had taken pity on and brought up from his childhood. This Ario, hearing that the exiles of Kikaigashima were returning to the capital, had gone as far as Toba to meet

his master, and not seeing him had enquired and been told that, as his crime was most heinous, he alone had been left behind on the island. Grief-stricken at the news, he took to frequenting Rokuhara, and as he did not hear that a pardon was likely to be granted, he went to the daughter of the Sozu where she was living in retirement and said: "This time he has been left behind and has not come back; now I must go anyhow to the island and find out how he is faring: so I pray you write me a letter that I may take it." The lady was overjoyed at this and immediately wrote as he had suggested. He would have wished to take leave of his parents openly, but fearing they would not agree, he went off without telling anyone. As the China ships used to sail on the fourth or fifth month, thinking that to set out in the summer would be too late, he started from Kyoto at the end of the third month, and, after suffering a hard sea passage, arrived at last in Satsuma Bay. At the port whence he tried to cross over to the island, however, he was suspected and trapped and searched, but, nothing daunted, he secreted the letter he was carrying in his top-knot and in the end managed to get a passage in a merchant ship and reach the island. He had heard some slight account of it in Kyoto, but it was nothing to what he actually found. No ricefields, no gardens, no houses, no village. There were some inhabitants, but he could not understand their speech, and thus when he went to enquire of them: "Where is Shunkwan Sozu, the Shugyo of Hosshoji, who has been exiled to this place?" whether they understood the words 'Hosshoji' or 'Shugyo,' or not, they answered nothing, but only shook their heads. There was however one who knew that there had been three men on the island and that two of them had gone back to the capital, leaving one behind who wandered about hither and thither as though beside himself, but lately he had not been seen. On hearing this Ario plunged deep into the uncertain mountain paths, climbing the peaks and descending into the valleys. Losing the track in the mists, he could not find his way until the golden sunset found him still on the hills, and

there he lay down and slept, but never once did he see the figure of his master. Then, not finding him on the mountains, he searched along the shore, but there was none who answered his cries but the sea-gulls, whose foot-prints he saw on the sands or the chidori that flocked on the beach. But one morning he saw a figure creeping along by the rocks on the shore, searching for drift-wood and thorns, emaciated as a dragon-fly, looking like a priest whose hair had grown long and bristling up on his head. Over his skinny wrinkled frame a few rags were hanging, whether of silk or cotton could not be discerned. In one hand he had some 'arame,' and in the other a fish that someone had given him. He was trying to walk, but could scarcely get along and staggered like one drunken. Ario had seen many beggars in Kyoto, but never yet had he seen one like this. "All the Asuras dwell by the ocean; the Asuras and the Three Evil Things dwell in the depths of the mountains and by the ocean;" say the Buddhist Sutras, and he thought for an instant that he had unwittingly entered the Gaki-do (Preta-world). But as he approached he wondered if even such a creature might perchance know something of his master, and going up to him repeated the question that he had put to the islanders the day before: "Can you tell me where I can find Shunkwan Sozu the Shugyo of Hosshoji?" The servant did not recognise his master, but how could Shunkwan forget Ario? And crying out: "Here! here he is," the things that he was carrying fell from his grasp and he sank down senseless on the sand. And thus it was that Ario found his master. Then taking his dying master on his knees Ario cried: "Alas! after having braved the rough seas and come so far, it is of no avail. Thus to find my master in such distress!" As he thus lamented in

Asura. A kind of demon or titan, the fourth class of sentient beings.

Three Evil Things. The beings of the Three Evil Ways, i.e. Hells, Preta and Beast Worlds,

Preta. Hungry spirits with huge belly and mouth, but extremely narrow throat.

tears, the Sozu, coming to himself and sitting up, said : " Indeed you are beyond praise thus to dare the dangers of the sea and come so far a journey. Day and night I have never for a moment ceased to think of home, and the faces of my dear ones were ever before me both in dreams and in illusions. Since I have become so ill and weak I cannot tell dream from reality. Even now I wonder if your coming is not a dream. If it be indeed a dream, what shall I do when I awaken ? " " Indeed it is real," replied Ario, " but when I see your condition, it seems a miracle that you can have lived to see me." " Not only so," answered the Sozu, " but last year, when they came to fetch the Shosho and the Hangwan Nyudo, I scarcely refrained from dying by my own hand. Foolishly I relied on the consoling words of the faithless Shosho that he would send someone hither when he arrived at Kyoto, but though not unwilling to live, in this island there is no food ; so, while I had the strength, I used to go up into the mountains and collect the sulphur that is found there. This I would barter for food with the merchants who come from time to time from Kyushu, but growing gradually weaker, I became unable to do so, and now when the weather is fine I can but manage to creep out to the beach and beg a little fish from the fishermen, or, when the tide is out, pick up some shell-fish or edible sea-weed. Thus holding on to my dew-like existence by the moss of the sea, I have managed to keep alive in wretchedness until now ; and I wonder what reason there is for me to continue longer in this fleeting world ? But let us go to my house, for there are many things I wish to say." Then Ario, thinking it strange that one in such a state should possess a house, took him on his back and went towards a place that the Sozu pointed out. It was in the midst of a pine wood, a hut made with bamboos for pillars and bundles of reeds for cross-beams, thickly covered inside and out with pine-needles : too frail it seemed to keep off rain and wind. How strange a place is this for one who of late was Bursar of Hosshoji, and had eighty manors in his charge, who had in

his gate-houses four or five hundred servants and retainers at his beck and call! Indeed there are various kinds of Karma, that which reacts in the present life, that which reacts in the next life, and that which will continue for many lives. This Sozu had all his life been occupied with nothing but the business of great temples and the affairs of Buddha, but while thus professing the Way of Buddha, having committed a shameless crime, the result of this Karma fell upon him thus quickly in this world.

The Sozu had now perceived that Ario was no apparition and enquired; "Last year when they came for the Shosho and the Hangwan there were no tidings for me; have you also no letters from anyone?" Ario, choked with sobs, pressed his face to the ground and for some time could answer nothing. Then raising himself again, restraining his tears he replied: "After my lord went to Nishi Hachijo the Nyudo's officials came and confiscated all our property, and after arresting all the retainers they examined them with respect to the revolt and then put them all to death. Our lady fled with her youngest daughter and went into retirement on Mount Kuramā. I alone went sometimes to see them and found them ever in a sorrowful state. The child, as she missed you so much, would always embarrass me by asking: "Please take me to Kikaigashima." But in the second month, being taken with small-pox, she died. Our lady mistress, unable to bear this added blow, then sank into melancholy and took to her bed, and on the second day of the third month she also departed this life. Only the elder daughter is now living safely in retirement with her aunt at Nara, and it is from her that I have brought this letter." The Sozu opened and read it and therein was written all that Ario had said, to which was added: "Ah! why is it that when three were exiled two have returned and one only is left, and so far you have not come back? Alas! high or low there is none so useless as a woman; if I had been a man I would have come to the island whither you have gone. Pray come back again

soon with this youth. "Ah," said Shunkwan, "see, Ario, the pathetic simplicity of this girl, writing that I should soon come back with you. If I had been free to please myself should I have stayed three years in such a place? She must now be about twelve years old; how will such a simple child be able to marry? Perchance she may be able to keep herself by serving in some great household," and he burst into tears afresh. How does this remind us of the saying: "Even a wise parent goes astray in considering his own children."

"Since I came to this island," he continued, "as there was no calendar I have had no knowledge of the days and months only by the blossoming and falling of the flowers do I know that three springs and autumns have passed, and the voice of the cicada alone tells me that wheat harvest is over and summer is come. The piling up of the snow tells me that it is winter; by the waxing and waning of the moon I perceive that thirty days have gone by, and by counting on my fingers I know that my little boy will be six this year. Has he too preceded me to the other world? When I went out that fateful day to Nishi Hachijo, he wanted me to take him with me, and to console him I said I would soon be back. It seems indeed but yesterday. When I think of all these things the future is nothing to me. The relation of parent and child, husband and wife is not for this world only; now it is only about my daughter that I am anxious, and if she be alive she may continue to live, even though it be in wretchedness. But as for me, if I continue to live thus the sight of my misery must pain you greatly."

So from this time he steadfastly refused all food and earnestly gave himself up to invoking Amida and saying the death-prayers, and on the twenty-third day from the coming of Ario the Sozu expired in his hut at the age of thirty-seven. Ario, clasping the lifeless body, looked up to heaven and cast himself on the ground, weeping unrestrainedly: "Ah, how gladly would I follow you to the other world, but for my young mistress's sake who is left behind, and because there is no other to

pray for my master's happiness in the after life, I must continue to live and pray that he may attain enlightenment. So without changing his resting-place, breaking down the hut and heaping up dry pine branches and reeds upon it, he lighted the pyre, and the smoke ascended heavy with brine. Then, the cremation being finished, he gathered up the whitened bones and, hanging them round his neck, awaited the coming of a merchant ship and returned to Kyushu. From thence returning home he sought out the place where the Sozu's daughter was dwelling and related everything in detail from beginning to end. "Very much I had hoped to have brought you a letter," he said, "and your father thought much about it, but in that island there was neither inkstone nor paper, so that it was not possible to write one: we live not only in this world but throughout many worlds to come, and in another world in the far future we may hear his voice and see his face, so let us earnestly pray that he may receive enlightenment." Thus he spake, but ere his young mistress had heard him to the end she fell forward on her face and wept bitterly. Though but twelve years old she straightway became a nun and lived a holy life in the Hokkeji at Nara, praying for the happiness of her parents in the hereafter.

Ario, taking with him the bones of Shunkwan Sozu, went up to Mt. Koya and deposited them before the inmost shrine called Oku-no-in where Kobo Daishi sleeps. Then, becoming a priest at Renge-dani, he made a pilgrimage seven times round the whole country, saying prayers for his master in the next world. Now all these miseries accumulated to bring a terrible end on the Heike house.

CHAPTER IX.

THE WHIRLWIND.

On the twelfth day of the fifth month at noon a mighty whirlwind blew through the midst of the capital and many

houses were overturned; the wind started from Naka-no-Mikado Kyogoku and blew across to the south-west, tearing the roofs off the gate-houses of the mansions and carrying them away to a distance of from four or five to ten cho. Rafters and beams and pillars flew about in the air, and the wooden shingles from the roofs blew about everywhere like leaves in the wind. The mighty roaring of it was such that even the wind of Karma that blows people to Hell could not be greater. Not only were houses destroyed but many people lost their lives, and cattle without number were killed. This was no ordinary occurrence, so that divination was necessary and the Official Soothsayers proceeded to make it. "Within a hundred days, a minister in receipt of great emoluments must look to himself, beside which there will be a crisis in the Empire, and the Throne and the Law of Buddha will decline: wars will also follow one on another." So the Official Soothsayers and Court Diviners both decided unanimously.

CHAPTER X.

THE ARGUMENT ABOUT PHYSICIANS.

In the summer of the same year Komatsu Dono, feeling melancholy and distressed about these and other matters, made a pilgrimage to Kumano, and spent the whole night before the Shojoden of the main shrine, calmly making his offerings and humbly praying thus: "My father the Lay-priest Chancellor, acting in a worthless and immoral fashion, is likely to trouble even the Imperial Throne. Seeing this, even the prosperity of this generation seems endangered. I, being the eldest son, continually tender him advice, but being a stupid fellow, he does not adopt my recommendations, so that it will be difficult to honour our ancestors and exalt the name of our family. At this time I find myself very incompetent, and thus I, unworthy des-

Wind of Karma. The force of the Karma of evil deeds that carries people away to hell.

cendant of my line, cannot act as a good minister and wise son to guide the fortunes of my house. Better were it to give up my name, and, forsaking all hopes in this life, to try to attain enlightenment in the future. But an ignorant and ordinary person like myself surely will go astray in making choice; so I cannot do as I would. Namu Gongen Kongo Doji, I beseech thee, let the prosperity of our line continue, that we may still be favoured with the gracious friendship of our Sovereign, and that the evil mind of my father may be softened, and that the Empire may be peaceful in our days. But if our house is to be prosperous in this one generation only, and shame is to fall on our posterity, then I pray thee cut short even now the life of Shigemori and deliver him from the wheel of sorrow in the life to come. I look to thy mystic aid in both these petitions." And as he prayed earnestly thus, a light as of a lamp issued from the body of the minister and then suddenly disappeared as though extinguished, and though there were many who saw it, yet for fear none said anything about it. When the minister returned to Kyoto and while he was crossing the Iwata-gawa his eldest son Gon-no-suke Koremori and some other Courtiers, who were wearing a violet coloured under-dress beneath their white hemp costumes, it being the hottest time of summer, for some reason or other went into the water and were sporting there, so that the violet showed through their wet upper garments and it looked like a single garment of mourning colour. Chikugo-no-kami, seeing this, called out: "A dress that suggests mourning is very ill-omened; I pray you haste and change it quickly." But Shigemori replied: "There is no need to change it; it is a sign that my petition is to be fulfilled." And from Iwata-gawa he sent offerings to Kumano with a thankful heart. The others present thought it strange, but he did not deign to enlighten them at all. (But these Courtiers, strange to say, soon had to put on the

Wheel of sorrow. i.e. sentient existence as a continuous circle of migrations from one state to another, from which deliverance is obtained by the Buddhist Law. Sk. Sansara.

colour in real earnest.) After Shigemori returned to Kyoto, a few days passed and he became ill. Thinking that the Gongen had soon accepted his petition, he applied no remedy, neither did he pray for recovery. About that time a famous physician came from the Sung Court of China and was staying in Japan. Now the Nyudo was at this time stopping at his country mansion at Fukuhara, and sent Etchu Zenji Moritoshi as a messenger to Shigemori, saying: "I hear that your ailment is severe: as a very distinguished physician has lately come from the Sung Court, it is a fortunate thing, so pray call him and try his skill." On hearing this, the minister, having himself raised in bed, called Moritoshi into his presence and said: "With regard to this offer of the physician, I am much obliged to you, but as you doubtless know well, that even such a wise ruler as Daigo Tenno, in the era of Enki, should have allowed a foreign physiognomist to be introduced into the capital is to be considered a wise Emperor's mistake and a shame to our country ever after. Far greater disgrace then would it be to our land that a common person like Shigemori should bring a foreign physician into the capital. When Koso of Kan, in administering his country, struck down Keifu of Wai-nan with the three foot sword that he carried, and was struck and wounded by a stray arrow, the Empress Dowager Ro called a skilful physician who said: "To heal this wound fifty pounds of gold will be required." Then Koso answered; "As I have been strong in defending myself, I have fought many battles and received many wounds; they have not disabled me for my time has not come. Our lives are in the hands of Heaven, and even if one had such a famous physician as Henjaku, it would be no use." But as he did not wish to appear to grudge the money, he gave fifty pounds of gold to the doctor but did not receive the treatment. This is a precedent with which I am quite satisfied. I, Shigemori, though of no account, rose to be numbered among those of the

Henjaku. A famous Chinese physician in ancient times.

first three ranks, and further was advanced to be one of the three great ministers. My destiny therefore is in the hands of Heaven ; why should I question Heaven's will and hanker after physicians? If my illness is destined to be fatal, of what use is a physician? But if it is not so destined, without a physician's help I shall recover. Without availing himself of the skill of Kiba, Shaka Muni declared his entry into Nirvana by the Batsudai river. Since this was a disease that was destined to be fatal it was to show that it could not be cured. Only Buddha can heal completely, Kiba can but alleviate sickness. If a fatal disease can be cured by physicians, why then did Shaka die? It is quite clear that medicine is of no value for a fatal disease. But my body is not the body of a Buddha, so that distinguished doctors or even Kiba are not necessary. If we judge by the Four Books, how can even the best of an hundred remedies save this vile mortal body of ours? Is it not also written in the Five Volumes : " Though one can cure ordinary diseases, how can one cure that which is caused by the Karma of a "previous existence?" Moreover if I should live as the result of this physician's treatment, it would seem as though there were no skilful doctor in Japan. If his treatment is unavailing, it is not necessary for me to see him ; and if one holding the position of one of the first three ministers of Japan comes to ask an interview of a wealthy foreign guest, it is both a disgrace to the country and also a degradation of his morality. So that though I may lose my life, yet I must not for a moment think of disgracing my country." Having heard all these words, Moritoshi weeping returned to Fukuhara and repeated everything to Kiyomori. " From of old time " said the Nyudo, " I have never heard of a

Three great ministers. Dajo-daijin, Sadaijin Udaijin.

Kiba. Indian physician of great repute.

Batsudai or Battai river. Sk. Vati, mod. Gunduck, a river that rises in Nepal and flows past Kus'inagara, beside which S'akya Muni entered Nirvana.

Four Books. Of Medicine, Acupuncture, Massage and Incantations.

Five Volumes. Another medical work.

minister who would consider the disgrace of his country, and neither did I think there was one in these degenerate days. Shigemori is too good a minister : I fear that he may probably die." So he hastily returned to the capital.

On the twenty-eighth day of the seventh month Shigemori became a priest, taking the name Jo-ren, and on the first day of the eighth month, having said the death prayers, he passed away at the age of forty-three. In such a prosperous time how sad an end indeed. Though the Lay-priest Chancellor would try to tear paper across the grain, yet Shigemori was always there to smooth things over ; so that the Empire remained peaceful until this time. But now all classes of society were lamenting and wondering what would happen in times to come. But the friends of the former Udaisho Munemori were rejoicing greatly, thinking that now the control of everything would fall into his hands. Parents love for their children is often a cause of sadness to them, but it is doubly sad when they die before their parents. He was the pillar of his house and the wisest man of his age ; the loss of his kindness and affection and the decline of his house cannot be too much deplored. The Empire lost a good minister, and his house had to lament the loss of his counsel in the field. Moreover he was a man versed in letters, loyal to the Emperor, talented and accomplished and a man of virtuous conversation.

CHAPTER XI,

THE UNDECORATED SWORD.

The character of this minister being thus remarkable, may it not be that he could foresee the future? For before his death, on the seventh day of the fourth month, he had a dream. He seemed to be walking a long distance on the shore when he saw a large torii near him ; wondering what torii it was, someone said that it was that of Kasuga Daimyojin.

Tear paper across, persist in obstinate and unreasonable conduct. Japanese paper will only tear with the grain.

Then a crowd of people came thronging to the place and one of them held up the head of a big priest on the point of a sword. Shigemori asked whose head it was. "It is the head of the Dajo Nyudo Dono of the Heike," was the reply, "for the enormity of his sins the Daimyojin of this shrine has ordered it to be taken." Then he awoke. "Ah," he thought, "our house has subdued the enemies of the Emperor many times since Hogen and Heiji and, being greatly rewarded, has come to produce a Dajo-daijin who is grandfather to the Emperor. In our clan more than sixty men have received great advancement, and in twenty years there is none in all the Empire who can compare with us in rank and office, and now, through the manifold evil deeds of the Nyudo, the fall of our family draws nigh;" and he wept bitterly. Just at this time there was a great knocking at the door of his apartment. On enquiring who was there, they told him that Seno-no-Taro Kaneyasu, having just had a very extraordinary dream, in spite of the lateness of the hour, begged leave to relate it to him, and also requested that everyone should be sent from the apartment. When all had left him alone, Shigemori gave him audience, and he related with full detail exactly the same dream as the Daijin himself had just had. Then, thought Shigemori, the god has revealed these things to Kaneyasu also.

The next morning, as his eldest son Gon-no-suke-no-Shosho Koremori was preparing to go to the Palace of the Retired Emperor, his father called him and said: "For a parent to say such things is perhaps rather conceited, but you are a very clever son. Ho, there! serve the Shosho with a cup of sake!" Chikuga-no-kami Sadayoshi poured out a cup and offered it to the Shosho, but as he would not drink before his father, the Daijin drank three cups and afterwards the Shosho drank thrice also. Then Shigemori ordered what he intended for the Shosho to be brought, and they brought a sword in a bag of red brocade. The Shosho, thinking that it was the sword called

'Kogarasu,' the famous heirloom of the Heike, looked greatly delighted, but how did his face fall when he saw that it was only the plain black sword worn at the funeral of a minister. Then his father said, weeping, "This is no mistake of Sadayoshi; it is the black sword without decoration to be worn at a minister's funeral. The Nyudo thought I should wear it to accompany him to the grave, but now, as I shall certainly die before him, I present it to you." The Shosho made no answer, but, retiring to his apartment in tears, he covered his face and lay down and did not go out that day. It was after this that Shigemori went to Kumano and soon after he returned was taken ill and died. Truly indeed he must have known.

CHAPTER XII.

OF LANTERNS.

Now Shigemori was a minister who had a strong desire to destroy evil and encourage virtue, and therefore, deploring the coming doom of his house, in imitation of the forty-eight vows of Amida, he built forty-eight temples at the foot of Higashiyama, and hung up forty-eight lanterns, one in each of them. On the fourteenth and fifteenth of every month they were lighted and prayers were offered, so that they looked like the brilliant effulgence of the polished mirrors that shine in the beauteous palaces of the Paradise of the Pure Land. Moreover two hundred and eighty-eight young and lovely maidens of noble birth were selected, six for each temple, and these were ordained as nuns, that on these two days of every month they might raise their voices in earnest and unceasing supplication. In truth it seemed as if the light of the Nyorai who comes to receive men shone on the earth, as if the rays of the All-Saving Buddha shone on the minister. On the fifteenth day there was a great

Kogarasu Maru, The famous sword treasured in the Heike family, said to have been forged in the third year of Tai-ho by Amakuni, the first Japanese swordsmith.

upplication, and the minister himself walked in the midst of the procession. Turning to the west and joining his hands together he prayed thus : " Hail Amida Nyorai, Thou who guidest and eadest us to the Paradise of the West, save, we beseech thee, all men of the Three Worlds and Six Ways." When the people saw him thus going round and praying, their hearts were greatly touched, and those who heard of it shed tears of gratitude. Therefore Shigemori became known by the name of 'Toro-daijin' or 'Lantern Minister.'

CHAPTER XIII.

A DONATION.

Now Shigemori wished to do many virtuous actions in this life and to have prayers said for his benefit in the world to come, but in Japan, however great merit a man may achieve, it is doubtful whether he will have a succession of descendants to pray for him in the future. He thought therefore that he would acquire merit in another country to ensure prayers being said for him after death. So in the spring of Angen he summoned a certain ship captain from Kyushu named Myoden and received him in private audience, giving him the following commands : " You are a man of proved honesty ; here are three thousand ryo of gold, and of these I present you with five hundred : do you proceed to the Court of Sung and give a thousand ryo to the priests of Ikuzan, and the remaining two thousand to the Emperor of Sung, that estates may be bought and presented to Ikuzan, and they may say prayers for Shigemori in the life to come."

Myoken, taking charge of the gold, and braving the angry sea for countless miles, at last arrived in the Sung country and met Bussho Zenji Toku-ko, the prior of Ikuzan, to whom he related all his business. The priest, rejoicing greatly, received

Ikuzan, short form of Aikuzan, the first of the five famous mountains of China.

the thousand ryo and handed it over to the priests of Ikuozan, while he presented other two thousand to the Emperor. When he reported to the Emperor the words of Komatsu Dono, His Majesty was struck with admiration, and ordered five hundred cho of land to be presented to Ikuozan, and it is said that an inscription praying for a happy rebirth in the future existence for 'the Minister of Japan, Taira-no-Ason Shigemori Ko,' is still in existence at that place at the present day. After the death of Komatsu Dono, the Nyudo fell into a state of melancholy, and hastening to Fukuhara, went into retirement there.

CHAPTER XIV.

THE ARGUMENT OF HOIN.

At the hour of the Dog (8 p.m.) on the seventh day of the eleventh month of the same year, the earth quaked very greatly for a long time, and the chief diviner Abe-no-Yasuchika hurried to the Palace and gave his verdict as follows: "According to the books of divination this earthquake is a very serious portent. Consulting the book called Kongikyo, one of the three books of divination, we find that it is not a matter of years, months or days; it points to a very near and urgent affair:" and he lifted up his voice and wept. The Imperial Messenger too was greatly perturbed, and when it was reported to the Emperor, His Majesty was extremely alarmed. But many of the younger nobles and courtiers burst out laughing when they heard of it, saying: "What is this useless Yasuchika weeping about? Is it likely that anything much is going to happen now?" This Yasuchika, however, had received the traditions of five generations, and was deeply learned in astronomy, and as he had always explained the omens accurately up till now without making any mistakes, he was considered a divinely inspired prophet. On one occasion in a thunderstorm the sleeve of his 'kariginu' had been scorched by a flash of lightning, without any injury to

his person ; in whatever age a sign that he was specially favoured by Heaven.

On the fourteenth day the Lay-priest Chancellor, for some reason or other, saw fit to return to the capital with a long train of several thousand horsemen, thereby throwing the city into a tumult, though there was no special reason for it. Someone started the rumour that Kiyomori had come up to Kyoto with hostile intentions against the Imperial Court. The Kwampaku Motofusa also hurried to Court, perhaps in consequence of some secret information. "It seems that the Nyudo has come up to the capital this time to try and overthrow me, and I know not what affliction I may not have to endure ;" said the Kwampaku to his Imperial Master. "Whatever may happen to you," replied the Emperor, "I shall feel as though the same misfortune had befallen me:" and the august tears coursed down his Dragon Countenance ; we speak it with awe. Though the government of the country was transacted by the Emperor and the Kwampaku, yet none knew what would happen ; the matter was as the will of Tensho-daijin or Kasuga Daimyoin. On the fifteenth day there was no doubt that Kiyomori intended hostilities against the Court, and the Retired Emperor in great consternation sent Joken Hoin, son of the late Shinsei Dainagon, to Rokuhara with this message : "This year the Imperial Family has been troubled and people are unsettled ; the people also are restless and disquieted, all of which causes us much grief. You who have charge of everything, and can entirely pacify the country, do not do so, but come up and make a commotion in the city and menace the Imperial Court ; what is the meaning of it ?" Hoin proceeded to Nishi Hachijo, but the Nyudo would not receive him, and having waited there from morning till evening, as he could not obtain an audience, thinking it was no use, he transmitted the Imperial Message to Gendaiyu-no-Hangwan Suesada and went to take his leave, when the Nyudo ordered him to be called back, and on his returning, thus addressed him : "Ya-a, priest Hoin. Is what I say untrue? The death of

Shigemori is a great blow to our house, and you may guess how deep is my grief. During the disturbances that followed the era of Hogen, when the peace of the Emperor was disturbed, I only administered affairs, while Shigemori also humbly exerted himself to the utmost and pacified the Imperial wrath. Moreover, whether in emergencies or in ordinary matters of administration, a more meritorious minister would have been difficult to find. Then consider the history of former ages, how the Emperor Taiso of China, when his minister Gicho died, was excessively grieved and wrote this inscription on his tomb, so great [was his sorrow : " Inso of old dreamed that he had a virtuous minister, but I, when I awake know that I have lost a wise one." In our country also, if I mistake not, when Akiyori-no-Mimbu-no-Kyo died, the late Retired Emperor was excessively grieved, and postponing his visit to Hachiman, refrained from going out. All the Emperors, in fact, when their ministers died, mourned for them, but now, when Shigemori has not yet been dead fifty days, the Emperor goes to the shrine of Hachiman and to other places, not showing the least sign of regret. Even if you forget Shigemori's loyal conduct, why do you not sympathise with my grief? How can you forget Shigemori's loyalty? If both father and son thus lose the favour of the Emperor, both are put to shame. This is one thing : then, though the Emperor promised not to change his demeanour either to my sons or grandsons, as soon as Shigemori is dead, he takes back the domain of Echizen which he had held. For what misconduct was this done? Then again, when the office of Chunagon was vacant and the Nii Chusho Motomichi earnestly desired it, I recommended him for it, but no notice was taken and the office was given to the son of the Kwampaku. However unreasonable I may be, why is it that he was thus favoured? It is much to be regretted that the Emperor should thus pass over one so suitable in rank and birth in so arbitrary a manner. Then again, when the followers and retainers of the Shin-Dainagon Narichika-no-Kyo met together in Shishigatani to foment a rebellion, that was

not done on their own initiative ; it was in accordance with the wish of the Retired Emperor, and though it is a strange thing to say, though the Emperor ought not to forget the services of my house for seven generations, yet he planned to take away the little remaining life that is left to me in my old age of three score years and ten. It would seem then to be difficult for my descendants to continue to serve the Court in after generations. Thus bereft of my son in my old age, I am like a withered tree that has no branches. What then is the use of my wasting my time in such a case ? What will happen you yourself can guess." As he spoke thus vehemently, alternating between anger and tears, Hoin was moved both to pity and fear, and the cold sweat stood out upon him. No one could have made any answer at such a time. Beside which he remembered that one of his own retainers had taken part in the conspiracy of Shishigatani, and was apprehensive lest he might be arrested on that account, feeling rather like one who strokes a dragon's beard or treads on a lion's tail ; yet though he felt so terrified he showed nothing in his demeanour, but only replied : " Indeed your services have been very great, and no doubt your anger is not without reason, but surely both as regards rank and emoluments you have no cause for dissatisfaction. Moreover your great merits are always remembered by the Imperial House. But to say that the revolt of the Courtiers was by the design of the Emperor, is it not but a treasonable slander ? But to believe the ear and to doubt the eye is always the bad habit of the world at large. To believe the words of people of no account, putting aside the Imperial favour and opposing the Emperor is, whether secret or revealed, a very terrible thing. Heaven is wide and immeasurable in extent and not otherwise is the mind of the Emperor : that the inferior should be disobedient to his superior, how can such conduct befit a minister ? Pray consider this well. This is the purport of what I have to say." All those who stood by, on hearing this reply, exclaimed : " How bold thus calmly to answer the Nyudo when he is in such

a rage." And there was none who did not praise him greatly.

CHAPTER XV

BANISHMENT OF THE DAIJIN.

Hoin, returning from Rokuhara, reported the speech of the Nyudo to the Ho-o, and His Majesty, thinking there was much right on his side, said nothing further. On the sixteenth day the Nyudo carried out his intentions by depriving the Kwampaku and forty-three other Courtiers of their offices. The Kwampaku Motofusa, on hearing in addition that he was transferred to the office of Dazai-no-Sotsu and was to depart to Kyushu, remarking that in an evil world like this it did not matter what happened, retired to his house at Furukawa near Toba and became a monk, his age being thirty-five. "He was an unclouded mirror of courtesy," said everyone, and regret at his loss was extreme. As when one sentenced to exile becomes a monk, they do not send him to the province decided on, though it had been decided to send him to Hyuga at first, since he became a monk he was sent to a place called Yuazama near Kofu in Bizen. (Former examples of the exile of ministers are the Sadaijin Soga-no Akae, Udaijin Toyonari, the Sadaijin Uona and the Udaijin Sugawara, I mention him with great respect for he is the present Tenjin of Kitano, besides the Sadaijin Komei Ko and the Naidaijin Fujiwara-no-Ishu Ko. Six in all, but this was the first example of the exile of a Sessho Kampaku.) The son of the Naka Dono Nii Chujo Motomichi, son-in-law of the Nyudo, then became Daijin and Kwampaku. In the time of the late Enyu-in, on the first of the eleventh month of Tenroku, Ichijo-no-Sessho Kentoku Ko died, and his younger brother Horikawa Kwampaku Chugi Ko was then Juni-i Chunagon and another younger brother Ho-ko-in Dai Nyudo Kaneie Ko was Dainagon-no Udaisho: of

Sugawara. Sugawara-no-Michizane, now deified as Temmangu or Tenjin: his great temple is at Kitano in Kyoto.

these two Chugi Ko had been passed over by his brother in rank and office, but when he in turn stepped over his brother and became Sho-ni-i Naidaijin and obtained a private intimation of this from the Emperor, everyone said it was the most extraordinary promotion they had heard of. But a much more extraordinary case was it when one who was only Ni-i-no-Chujo and not a Councillor of State, passing over the office of Dainagon, became Daijin and Sessho in one leap. Fugenji Dono (Motomichi) was the first one who ever did so. The Councillors (Shokei), the Ministers (Saisho), the Chief Secretary and the officials under them were all dumbfounded. The Dajo-daijin Moronaga was deprived of office and exiled to the eastern provinces. As the reflection of the guilt of his father the evil Sadaijin of Hogen, he with three of his brothers went into exile. His elder brother the Udaisho Kanenaga, the younger brother Hidari-no-Chujo Takanaga, and Hanchō Zenji did not live to return to the capital but died at their place of banishment, but Moronaga, after nine years spent in Tosa, was recalled in the eighth month of the second year of Chokwan, restored to his original rank, and the following year raised to Shoni-i (Upper Second Rank). In the tenth month of the first year of Nin-an he rose from being Chunagon to the office of Gon Dainagon: the office of Dainagon not being vacant at this time, he was added as supernumerary. It was the first time there had been six Dainagons at the same time. Also promotion from former Chunagon to Gon Dainagon, with the exception of Uji-no-Dainagon Takakuni-no-Kyo who afterwards became Yamashina-no-daijin Minori Ko, was never known before. He was skilled in music and very accomplished in other arts, so his progress was rapid until at last he became Dajo-daijin. Then as the result of some fault in a previous existence he was again sent into exile. In former times in Hogen he was sent to Tosa by the southern

Dainagon. These were originally four in number, but afterwards the office of Gon-Dainagon or Vice-Dainagon was created, and their number was not limited; in the time of Takakura Tenno there were ten. •

sea, and now in Jisho he was again, it seemed, to go to Owari beyond the eastern boundary. But being guiltless as before, and as a man of taste, only wishing to gaze at the moon in his place of banishment, the Daijin made light of it. Recollecting how of old Haku-raku-ten, when guest of the Crown Prince of China, used to wander about the bay of Jinyo, in like manner he leisurely passed his days, gazing at the distant sea scenery of the bay of Narumi and viewing the clear moon, whistling to the sea breeze and chanting songs to the accompaniment of his biwa. Once he made a pilgrimage to the shrine of Atsuta Myojin in that province, and in the evening performed a recitation on his biwa to please the deity. It was a place where there were none but unlettered people living, and there were none with any elegant taste ; but the village people, young and old, girls, fishermen and farmers, came out with bent head and intent ear to listen, though they knew nothing of time or rhythm. So it is said that when Koba played the biwa, the fish would dance in the water and when Kuko sang, the dust on the beams would skip about. When a genius performs, then emotion is invoked spontaneously. So the hair of his audience stood on end at the wonder of his playing, and as it gradually grew later, while he sung a piece called 'Fuko' or 'Fragrance', the flowers poured forth their scent, and when singing of the 'Flowing Water' the moon shed its pure clear white light over the scene ; until at last the god, unable to contain his feelings any longer, caused the sanctuary to tremble greatly. Whereat the Daijin shed tears of joy saying : "If it had not been for the evil conduct of the Heike, I should not have seen such a blessed sign."

Azetsu-no-Dainagon Sukekata-no-Kyo and his son Ukone-no-Shosho Sanuki-no-kami Minamoto-no-Suketoki were both deprived of their office, as also were the three officials Gondaiyu Uhyoe-no-kami Fujiwara Mitsuyoshi, Counsellor of the Empress Dowager, Okura-no-Kyo Ukyo-no-Daiyu Iyo-no-kami Takashima-no-Yasutsune, and Kurando-no-Sashoben Chugu-no-Gondaishin Fujiwara-no-Motochika, Azetsu-no-Dainagon Sukekata-

his son Ukonye-no-Shosho and his grandson U-shosho Masakata were moreover expelled the same day from the capital. Thereupon the Dainagon remarked: "The three worlds are wide, but there is no room for my five foot length; though life is short it is difficult to live for a single day. If you go out of the Ninefold Imperial Court by night, you have got to go beyond the Eightfold Clouds." So, going by Oeyama and the way of Ikuno, first he came to a place called Murakumo in Tamba where he stayed some time, then at last going on from thence he is said to have reached Shinano.

CHAPTER XVI.

THE CASE OF YUKITAKA.

Now among the retainers of the former Kwanpaku Moto-fusa was a samurai named Ko-no-Taiyu Hangwan Tonari, who was not favourable to the Heike. Hearing that he was to be arrested by Rokuhara, he took his son Ko Saemon-no-jo Ienari with him and fled to the south country. Ascending Inariyama and dismounting from their horses, father and son took counsel together saying: "We had hoped to flee to the east and find refuge with the former Uhyoe-no-suke Yoritomo, but he has been excommunicated and is himself in jeopardy, and there hardly seems any other place in Nippon that is not a Heike fief. As therefore we cannot escape, and it is a disgrace to let our ancestral home fall into strange hands, let us go back again, and when the Rokuhara retainers come, we will set fire to the house and cut open our bellies and die in the flames." So they went back again to their mansion at Kawarasaka and, just as they had expected, Gendaiyu-no-Hangwan Suesada and Settsu-no-Hangwan Morisumi came against them with three hundred horsemen, shouting their warcry exultantly. Then Ko-no-Taiyu Hangwan came forth on to the verandah and shouting in a loud voice: "See that you tell this at Rokurara!" set fire to the house, and cutting himself open with his son, both perished in the flaming pile.

Now the reason why all these misfortunes fell on so many people was the rivalry for the office of Chunagon between the former Kwampaku's son Sammi-no-Chujo Moroka and Ni-i-no-Chujo Motomichi who became Kwampaku. How ever much the former Kwampaku suffered for it did not so much matter, but how about the justice of the forty-three others? And the Nyudo did not stop at these things only, so that people said an evil spirit had entered into him and he had lost all self-control, so that the city was troubled thereat. In spite of the title of Sutoku Tenno being given to Sanuki-no-in, and Fujiwara-no-Yorinaga, the evil Sadaijin, being promoted in rank and office, still there was no tranquillity.

Now there was a certain former Sashoben Yukitaka, the eldest son of Nakayama-no-Chunagon Akitoki-no-Kyo, who had been made Shoben in the time of the Retired Emperor Nijo, and was a very energetic official, but for the last ten years or so had been retired from his office and was living in such straitened circumstances that he had not sufficient food or clothing. To him the Nyudo sent a message to make haste and repair to Rokuhara, as he had some matter to discuss with him. Yukitaka on hearing this was greatly perturbed, thinking that, in spite of his having held no office or appeared in society for some ten years, someone had slandered him to Kiyomori with intent to bring about his complete destruction. His wife and children, also terror-stricken, uttered loud lamentations; however, as repeated messages came from Rokuhara, Yukitaka, seeing that he must obey, borrowed a car from someone and set out. Quite contrary to his supposition, the Nyudo immediately came forth and received him cordially; "Your noble father" said he "did me various services, and I will not be negligent toward his son. I have felt very sorry for your long exclusion from office, but in face of the Ho-o's decisions I had no power to remedy it: but now I bid you resume your duties and will give orders about your new office." On his return home his family received him, weeping for joy, as one that has returned from the

dead. Afterwards, by the hand of Gendaiyu-no-Hangwan Sue-sada, estates and fiefs were granted him as emolument, and as a convenience besides, he was presented with a hundred pieces of silk, a hundred ryo of gold, and abundance of rice. As accessories of his office he was also granted a liberal allowance of servants, ox-carts and drivers. Yunitaka was so overcome with joy that he hardly knew where he was going or what he was doing, it was so like a dream. On the seventeenth day he was made Kurando of the fifth rank and again resumed his former office of Sashoben. He was then fifty-one years of age, but appeared to have suddenly become young again. It was however a transient prosperity.

CHAPTER XVII.

THE EXILE OF THE HO-O.

On the twentieth day of the same month the forces of the Heike surrounded the Palace of the Ho-o, and all the ladies-in-waiting and male and female servants, thinking that they would burn the Palace and put all in it to death as Nobuyori had done when he attacked the Sanjo Palace in Heiji, forgetting all but their own safety, fled in wild panic without even waiting to garb themselves. Then the former Udaisho, Munemori-no-Kyo, gave orders to bring the Imperial Car and to make all haste, whereat the Ho-o, much perturbed, exclaimed: "Am I to be banished to some far country or distant island like Narichika or Shunkwan? I am not aware of having done anything wrong except perhaps that since the Emperor is so young I have occasionally given advice on affairs of state; if however this is not desirable, I will do so no more in future." Munemori, shedding tears of sympathy, replied: "Far be it from me to do such a thing; it is only my father's wish that while things are in this unsettled state, Your Majesty should go and stay for a while at the North Palace at Toba." "Then," replied the Ho-o, "please deign to attend me thither." But Munemori, fearing his father's anger,

did not accompany His Majesty, his conduct in this respect being greatly inferior to that of his late brother Shigemori, who the year before in such a case had at his own risk prevented the Ho-o suffering so great a dishonour and secured his safety until now. But now there was none to reprove the Nyudo, and so this affair had come to pass. There seemed little hope for the future, and the Ho-o thinking of these things wept bitterly. Then, entering his Car, unattended by any of his nobles or Courtiers, with only a few guards of low rank and an attendant priest named Kongyo, he set out. At the back of the Imperial Car rode a nun, who had been the Ho-o's milk-nurse, called Ki-no-Ni-i. As the Car passed along Shichijo toward the west and then along Shujaku toward the south, the bystanders exclaimed: "Ah! the Ho-o is going into exile;" and there were none among the common people who did not moisten their sleeves with their tears at the sight.

Everyone said that the earthquake on the seventh day was a portent of this, and that it was because the Earth Deity who responds even to a thousand million depths had raged furiously. When the Ho-o had come to the Toba Palace there was not a single retainer to wait on him; but Daizen-no-Taiyu Nobunari, having somehow managed to escape notice, came and presented himself before His Majesty. "I think it is likely that I shall be put to death soon, so I wish to have the Holy Water prepared. How do you think?" asked the Ho-o. On hearing this Nobunari, who had been extremely anxious all that morning, was dumfounded, but girding up the sleeves of his 'kariginu,' and pouring water into a cauldron, he broke down a small fence for firewood, and splitting up some small beams of the corridor, heated the water in due form.

Then Joken Hoin went to the Nyudo at Nishi Hachijo and urged that, the Ho-o having gone to the Toba Palace the night before, it was too severe treatment that he should have not a single person in attendance, so he himself wished to go and attend on His Majesty. The Nyudo replied that as he was a

trustworthy priest he might go ; whereupon Joken was exceedingly delighted and immediately hastened to the Toba Palace. Alighting from his car at the entrance, as soon as he entered within the gate, he heard the voice of the Ho-o chanting the Sutras, and it had indeed a very melancholy sound. When Hoin hastily entered he saw the Ho-o sitting and shedding tears upon the Sutra that he was reading, and in his grief at the sight, he too pressed the sleeve of his white costume to his eyes and thus came into his presence weeping. Only the nun was in attendance. " Ah, Hoin," said the Ho-o, " since you had breakfast yesterday morning in the Hojuji-den neither last night nor this morning have you taken any food. Neither have you slept at all through the night : indeed I fear some danger to your life." Hoin, controlling his feelings, replied : " Everything in this world has an end ; the Heike have held the Empire in their hands for twenty years, but their evil deeds have gone on piling up and verily their end too will come. And surely Tensho-daijin and Sho-Hachimangu will not forget you, while there is also the deity of Hiyoshi on whom you rely, and who will surely vouchsafe his sure protection. The oft-read eight books of the Hokke Sutra will guard you, and then once more the rule will return into your Imperial Power and all the offenders will vanish away like foam on the water." The Ho-o, on hearing these words was somewhat comforted.

The Emperor was much grieved at the exile of his Kwampaku and the loss of so many of his high officials, but when he heard of the banishment of the Ho-o to the Toba Palace, he would take no food, and becoming sick, he entered his august sleeping apartment and would not come forth. The ladies-in-waiting and the Imperial Consorts were at their wits' end to know what to do. After the Ho-o had gone to the Toba Palace special worship was held in the Imperial Palace ; a dais of mor-

Dais of mortar. It was made under the eaves on the east side of the Seiryoden, one of the halls of the Palace, at the south end ; mortar was spread on the boards to obtain the effect of an earth floor.

tar was made in the Seiryoden where the Emperor worshipped Ise-no-Dajingu every night. These prayers were offered for the Ho-o. The Retired Emperor Nijo was a wise ruler, but since in his opinion an Emperor has neither father nor mother, he was always opposing the Ho-o and did not carry on the Imperial Line successfully. Therefore his son the Retired Emperor Rokujo, after having ascended the Throne, unfortunately died on the fourteenth day of the seventh month of the third year of Angen at the age of thirteen.

CHAPTER XVIII.

THE SEINAN DETACHED PALACE.

In a hundred volumes we find the saying. "Filial piety is the most important thing. A wise monarch governs the Empire by filial piety." Therefore we see that Tokyo revered his old and feeble mother and Gushun respected his obstinate father. It is very blessed when the Imperial Will follows the example of such wise and pious rulers. About this time the Emperor secretly sent this message to the Ho-o at the Tosa Palace: "In such an age even though one live in the Palace what can one do? Perhaps it is best to retire into the mountains and become a recluse as was done by Uda Tenno in the era of Kwampei and by Kwazan Tenno in former times." To this the Ho-o replied: "Do not think of such a thing. If you remain as you are, it is one source of reliance for me, but if you depart from the Palace, on what can I rely? At any rate wait and see what my fate will be." The Emperor, on receiving this letter, pressed it to his face and wept unrestrainedly.

As the sages have said: "The Emperor is the ship; the subjects are the water. The water may make the ship float well, or again the water may overturn the ship. The subjects may protect the Emperor, or again the subjects may overthrow the

Emperor has neither father nor mother. Cf. "Twice an Empress." p. 23.
The Emperor is the ship. A saying of Confucius.

Emperor." In Hogen and Heiji the Lay-priest Chancellor protected the Emperor, but now in Angen and Jisho he sets him at naught just as the classic says.

The Grand Chancellor Omiya, the Naidaijin Sanjo, the Dainagon Hamuro, and the Chunagon Nakayama were all dead. and Seirai and Shinhan only were left ; but these two, thinking it was no use remaining at Court in such an age, even if they became Dainagon, retired from the world and became monks while still young. Mimbun-no-Kyo Nyudo Shinhan having the hoar-frosts of Ohara for company, and Saisho Nyudo Seirai living among the mists of Koya, both had no thought for anything but attaining enlightenment in the next existence. In ancient days in China too there were men who hid themselves in the clouds of Shozan and cleansed their hearts under the moon of Eisen, so what wonder was it that these deeply learned and pure minded men should forsake so troublesome a world ?

When the Saisho Nyudo among the recesses of Mt. Koya heard that the Emperor also wished to retire from the world, he exclaimed : " Ah, well it was that I have so soon become a recluse ; for though to hear of it while here in seclusion is evil enough, how great a grief would it have been to have heard it while in attendance on His Majesty. The revolts of Hogen and Heiji were indeed evil, but now the age has become more degenerate, and such extraordinary things as this have come to pass. What will happen to the Empire in future no one can tell. Would that I could ascend above the clouds or hide myself deep in the

Omiya. Fujiwara Koremichi,

Sanjo. Fujiwara Kinnori.

Hamuro. Hamuro Mitsuyori.

Nakayama. Fujiwara Akitoki.

Seirai, younger brother of Hamuro.

Shinhan. son of Taira Ienori.

Shozan. refers to the four illustrious men of Kan, En-Ko, Kaku-ri Sensei, Ki-ri-ri and Ka-chu Ko.

Eisen. Kyo-yu washed his ears in this stream to cleanse them from the pollution of having listened to the treasonable suggestion of Gyo.

farthest mountains." Verily it could not be considered a world in which anyone with any sense would live.

On the twenty-first day the Tendai Zasshu Kakukwai Ho Shinno realized his oft-expressed wish and retired, the former Zasshu Mei-un Dai-Sojo being reinstated in his place. The Lay-priest Chancellor, though he had thus recklessly overturned and scattered everything, seeing that his daughter was the Chugu and his son-in-law the Kwampaku, now felt quite easy in his mind about everything, and went off to Fukuhara declaring that the administration was entirely according to the wishes of the Emperor. On the twenty-third day the former Udaisho Munenori-no-Kyo hastened to the Palace and reported thus to the Emperor; whereupon His Majesty said: "If I had received authority from the Ho-o according to custom I might do something, but as things are, do you take counsel with the Kwampaku and do as you like about the administration:" and he paid no further attention to the matter.

Now the winter was half over and the Ho-o was in the Seinan Detached Palace. The wind of Yasan sounded shrilly, and the moon shone bright on the frozen garden. The snow fell and piled up on the courtyard, but no one's footsteps were seen upon it. The ice thickened on the ponds, but no flocks of birds resorted thither. The boom of the bell of the great temple resounded in his ears like that of Iaiji in China; the white snow on the western hills reminded him of the scene of the peak of Koro. In the cold frosty evening the clink of the fuller's mallet was borne faintly to his pillow; while at dawn he was awakened by the slow wheels creaking on the ice outside the gate. The travellers passing along the highway, the sight of the galloping warhorses, the pomp and movement of this fleeting world, how vain it seems to one who understands. The guards before the

Yasan. Short for Hokoya-no-yama, a mountain where Sennin or genii were supposed to dwell; used as a synonym for the Imperial Palace, cf. Sento-Gosho, Palace of the Cave of Genii, another such title.

Iaiji and Koro, are expressions taken from the verse of Haku-raku-ten.

Palace gates who kept watch day and night, by what connexion in a former existence was it that they were now brought into this relation with him? What an awe-inspiring thought it was. Thus on every side the Hô-o found things that gave him pain. So during his exile here he could not help occupying his thoughts with the memory of the various excursions and pilgrimages and festivals he had enjoyed, and the recollection of them would bring tears to his eyes. And so things went on and the fourth year of Jisho began.

VOLUME IV.

CHAPTER I.

IMPERIAL PROGRESS TO ITSUKUSHIMA.

At the beginning of the New Year of Jisho, since Kiyomori would not give his permission and the Ho-o feared to gainsay him, the usual visits of ceremony were not made at the Toba Palace during the first three days, with the exception of Sakuramachi Chunagon Shigenori-no-Kyo, son of the late Shonagon Nyudo Shinsei, and his younger brother Sakyo-no-daiyu Naganori, who were allowed to go.

On the twentieth day were held the ceremonies of the first investiture of the Crown Prince with the 'hakama' and the first serving of fish to him; it was a very auspicious occasion but the Ho-o only heard about it by rumour in the Toba Place. On the twenty-first day of the second month the Emperor, spite of his not having any particular illness, was removed from the Throne and the Crown Prince succeeded him. This also showed how the Nyudo did as he pleased in everything, and everyone excitedly chorussed: "Now are the palmy days of the Heike." The Imperial Gem and the Sacred Sword were taken to the Naijidokoro and the Court Nobles all assembled at the camp of the Imperial Guard, everything being done according to ancient precedent, while the Sadaijin also went out to the camp. On hearing of the resignation of the Emperor, all those who understood the circumstances could not refrain from weeping. When an Emperor in the Retired Palace meditates on having resigned the Throne to the Heir of his own accord, the future seems dark and wretched, but when as now his wishes are not consulted, but he is forced to resign, his state of mind must be truly pitiable.

The Sacred Treasures were handed over and taken to the

Gosho Palace, where the New Emperor was to reside. When the call of the watchman who gave the fire-alarm was heard no more in the Kan-in Palace of Takakura Tenno, and Palace Guards no longer kept watch and ward, but all was silent and still, melancholy fell upon the older Courtiers even amidst the rejoicings at the Imperial Accession, and they were affected even to tears. The New Emperor was but three years old this year, and people whispered to each other: "Ah, he too will retire sometime;" but as Taira Dainagon Tokitada-no-Kyo was the husband of the Imperial wetnurse, Sotsu-no-suke, who was there who could depose this one?

In foreign countries we find Sei-o of Shu aged three years, and Haku-tei of Shin aged two. In our country Konoe-in was three years old and Rokujo-in two, all of them in long clothes and none able to adjust his own dress, but carried in the arms of the Kwanpaku or nursed by their mother they went through the Accession Ceremony. Afterwards Kosho, Emperor of Kan, succeeded to the Throne at the age of a hundred days. These are the precedents for ascending the Throne both in China and Japan, but the learned men of the time grumbled together saying: "Ah, how terrible! Say nothing about it; are these precedents good ones, I wonder?" Since the Crown Prince had come to the Throne the Nyudo and his wife were now grandfather and grandfather to the Emperor, and, having obtained an Imperial Decree for the three ranks of Empress, Dowager Empress and Grand Dowager Empress, he distributed rank and emolument, received and directed the ministers in attendance, had ladies-in waiting dressed in flower-embroidered robes, and in fact deported himself exactly like a Retired Emperor. With the exception of the O-Nyudo of Hokoin, Kaneie Ko, this was the first time that one who had become a priest had received the Decree of the Three Ranks.

During the first decade of the first month, the Emperor Takakura made a pilgrimage to Itsukushima. As it is the custom for an Emperor who has relinquished the Throne first of all to visit

Hachiman, Kamo and Kasuga before going elsewhere, people thought it very strange that His Majesty should go to the far distant shrine of Itsukushima. Some say that the Retired Emperor Shirakawa went to Kumano and that Go-Shirakawa went to Hiyoshi, but I know not. The reason that the Emperor went to Itsukushima was because he had an important petition to make there, and moreover as it was the shrine most highly venerated by the Heike, on the one hand he would comply with their wishes, while on the other there was the example of the Ho-o shut up in the Toba Palace before his eyes, so that no doubt he went to pray that the heart of the Nyudo might be softened.

Now this thing caused Hieizan to be angry, for they argued that if the Emperor did not first visit Hachiman, Kamo and Kasuga on his abdication, he certainly ought to come to their temples, and wondered why he should go to such a distant shrine as Itsukushima in Aki. "Let us go down to the capital with our sacred emblem and prevent it;" they clamoured. So the Emperor postponed his visit for a while until Kiyomori managed to pacify the indignation of Hieizan. Then on the seventeenth day His Majesty started out on his pilgrimage to Itsukushima by visiting the Ni-i Dono, the wife of the Nyudo, at her residence at Hachijo Omiya. That night the festival of the Deity of Itsukushima began. The Kwampaku Motomichi presented a car of Chinese style with changes of horses to the Emperor. On the next day, being the eighteenth, His Majesty went to the mansion of the Nyudo and in the evening, summoning the former Udaisho Munenori-no-Kyo, said to him: "On the occasion of my going to Itsukushima I wish to go to the Toba Palace to visit the Ho-o, do you think I ought to inform the Nyudo or not?" Munemori replying that he thought it did not matter, the Emperor asked him to go that night to the Toba Palace and inform the Ho-o of his intention, and Munemori forthwith hastened thither. The Ho-o, on hearing the news was highly delighted, thinking it too good to be true. So on the next day,

the nineteenth, Omiya-no-Dainagon Takasue-no-Kyo arrived while it was yet dark, and the Imperial Progress to Itsukushima was at last begun from the Nyudo's residence at Nishi Hachijo. The third month was not yet half over, but the moon of the dawning day shone half-obscured and beclouded in mist, and the cry of the wild-geese flying back from Echizen and Echigo sounded melancholy in their ears. While it was yet dark they approached the Toba Palace, and the Emperor, descending from his Car before the gate, entered to find only a deserted mansion in the shade of the thick trees : a dismal scene indeed.

The spring was almost over and the summer foliage was appearing, the cherry-blossoms were fading on the boughs and the song of the 'uguisu' was growing old. His Majesty thought how he had visited the Ho-o at his Palace of Hojujiden on the sixth day of the first month of last year, when the musicians had greeted him with sweet refrains, while the nobles were all in waiting, and with the serried ranks of Guards the Ho-o's own Courtiers had opened the curtained gate, and the attendants of the Kamon spread matting on the ground, the whole ceremony going smoothly and without fault : to-day it all seemed like a dream.

Sakuramachi Chunagon Shigemori-no-Kyo now advanced and announced the Imperial visit. The Ho-o immediately came forth into the vestibule of his sleeping apartment to await His Majesty. The Emperor was twenty years old this year and his countenance was bright like the moon of dawn. His figure also was very beautiful. He was exceedingly like his mother, the late Kenshun-mon-in, and the Ho-o, being reminded of his departed Consort, could not refrain from tears. Then the two Retired Emperors seated themselves close together and, so that their conversation might be private, the old nun alone remained in the Imperial Presence. So Their Majesties remained long in converse until the sun rose high in the heavens, when the Emperor Takakura took leave of his Imperial Father and embarked in his ship at Kusatsu in Toba. The Emperor felt deeply grieved to

see the silent and lonely condition of the Ho-o's Detached Palace, and the Ho-o on his part felt very uneasy when he thought of the Imperial Journey and the perilous voyage over the waves. Indeed His Majesty's putting aside the claims of the shrines of Ise, Hachiman and Kamo and making this pilgrimage to far-off Aki was most praiseworthy; how can it be without acceptance before the gods? Doubtless the August Petition will be granted.

CHAPTER II,

THE IMPERIAL RETURN JOURNEY.

On the twenty-eighth day of the same month the Emperor arrived at Itsukushima and was lodged in the mansion of the Naiji most beloved by the Lay-priest Chancellor, spending the days there while the Sutras were chanted and Bugaku dances were performed. At the consummation of the vow the hierophant Kogen Sojo, ascending the high seat, beat on a gong and cried out the words of introduction in a loud voice thus: "How awe-inspiring is the will of our Lord, leaving the Nine Gated Palace to brave the eightfold sea-road to this distant shore!" And both the Emperor and all his subjects shed tears of joy. Then they went round worshipping at all the shrines in succession, beginning with the great shrine of Amida, Fugen and Miroku and the lesser one of Tamonten; going round the mountain five cho from the great shrine they went to the water-fall shrine of Nyo-i-rin Kwannon. Then Koken Sojo fastened to the pillar of the Haiden the following verse:

*"As with the snow-white cord of the cascade that falleth
from heaven.*

So does His Majesty here bind his appeal to the God."

Miroku. Sk. Maitreya, a Bodhisattva, the Messiah of Buddhism. cf. p. 212.

Tamonten. or Bishamon, Sk. Vais'ramana, one of the Four Deva Kings.

The shrine-official Saiki-no-Kagehiro was promoted to the Lower Fifth Rank, and the Kokushi Fujiwara-no-Aritsuna to the Lower Fourth, and at the same time permitted to attend the Court of the Retired Emperor. The Zasshu Sonei was made Hogen. Thus it was hoped that by the favour of the god the anger of the Nyudo would be calmed.

On the twenty-ninth day the ship was again made ready and His Majesty started on his homeward journey, but as the wind and the waves rose somewhat, they rowed the ship back again and stopped that day at a place called Gi-no-ura in Itsukushima. Then the Emperor ordered someone to make a poem expressing his regret at parting from the Daimyojin, the god of the island, and Takafusa-no-Shosho composed the following :

*" Full of regret at parting, again we return to this
haven ;*

Surely these white waves are as a blessing divine."

About midnight the wind dropped and the sea became calm, so they rowed away again. That day they reached the harbour of Shikina in Bingo.

Here there was a mansion built in the period Oho by the Kokushi Fujiwara Tamenari to accommodate the Ho-o when he had journeyed that way, and Kiyomori had had it repaired for the Emperor's use, but His Majesty did not go there. This being the first of the month of the Hare (the fourth month) it was the day of the ceremony of Changing Clothes at the Court, and remembering this they all spoke of the affairs of the Capital, and as they were singing snatches of song they caught sight of a deep purple wistaria abloom on a pine branch on the cliff, and the Emperor, noticing it, ordered someone to go and bring it to him. Thereupon Omiya-no-Dainagon Takasue-no-Kyo, respectfully receiving the command, bade Sashisho Nakahara-no-Yasusada, who was rowing in a small boat in front of His Majesty, break it off and bring it. When the Emperor looked at the wistaria as it grew on the pine-branch, he was much affected by

emotion and asked for a poem to be composed on it, when Takasue-no-Kyo made the following verse :

"Full ten centuries long may the life of our Lord be extended;

Ev'n as the Fuji flower clings to the evergreen pine."

On the second day they reached Kojima in Bizen. On the fifth day the weather became clear and the sea calm, so they put forth again, the Imperial vessel going first and the accompanying ships rowing after. Breasting the head seas that burst in foam like clouds and smoke, the same day they reached the port of Yamada in Harima, and from thence His Majesty entered his palanquin and proceeded to Fukuhara. The sixth day was spent there in visiting various sights, and His Majesty went and inspected the country seat of Ike-no-Chunagon Yori-mori at Arata. On the next day the Emperor conferred promotions in rank on Kiyomori's family, to wit, the Nyudo's adopted son Tamba-no-kami Kiyokuni was given the Upper Fourth Rank, Lower Grade, and his grandson Echizen-no-Shosho the Lower Fourth Rank, Upper Grade. The same day they came to Terai. On the eighth day all the Courtiers and Nobles came to Toba to meet the Emperor. On the return journey His Majesty did not go to visit the Ho-o at the Toba Palace, but proceeded straight to the Nyudo's mansion at Nishi Hachijo. On the twenty-third day of the same month the Accession Ceremony of the New Emperor took place. It should have been held in the Daikyoku-den, but as it had been destroyed by fire a year ago it was not yet rebuilt. Therefore a Council of Courtiers was held, and it was suggested that it might be held in the Dajokwan, but Kujo Dono said that the Dajokwan was only a place that might be called a record office in the case of an ordinary person's house, and that it ought to be held in the Shishin-den. It was held therefore in the Shishin-den. Formerly on the eleventh month of the fourth year of Koho, the Accession Ceremony of Reizei-in was held in the Shishin-den because the

Emperor caught cold and could not go the Daikyoku-den. As in the case of Go Sanjo-in in Enkyu, people said that this Accession Ceremony ought to have been held in the Dajokwan, but no one could do anything in the face of the opinion of Kujo Dono. It was called the Accession of the Crown Prince, it is true, but it was the Empress Ken-rei-mon-in who went from the Koki-den to the Ninju-den and sat on the Throne. All the Heike family were present; only the retainers of the late Komatsu Dono, who were in retirement owing to the death of their lord the year before, did not appear.

CHAPTER III.

GATHERING OF THE GENJI.

Now Kurando-no-Saemon-no-Gonnosuke Sadanaga wrote his congratulations on the Accession Ceremony having been completed without any untoward circumstance, on ten sheets of paper, and sent it to Hachijo Ni-i Dono, the wife of the Nyudo, who rejoiced greatly with her face wreathed in smiles. Still, though it was a very brilliant and auspicious occasion, most people were far from being pleased.

Now the second son of the Ho-o, Prince Mochihito, whose mother was the daughter of Kaga Dainagon Suenari-no-Kyo, was living at the Takakura Palace in Sanjo and so came to be known as Prince Takakura. His 'Gempuku' ceremony had been held secretly when he was fifteen years old, on the fifteenth day of the eleventh month of the first year of Ei-man, at the Omiya Palace at Konoe Kawara. He was known for the elegance of his calligraphy and his brilliant intellect, and might have been Crown Prince and ascended the Throne, but owing to the enmity of the late Ken-shun-mnn-in he had to live thus secluded. In spring-time he would divert himself by writing poems as he strolled out under the cherry-trees, and in autumn by making exquisite melodies on his flute at the moon-viewing banquets. While he was thus spending his days, having then reached the age of

thirty, in the fourth year of Jisho, Gensammi Nyudo Yorimasa, who was then living at Konoe Kawara, came secretly to his Palace one evening and spoke his mind to him boldly, thus: "Does your Highness not think it a very miserable thing that you, who are of direct descent in the forty-eighth age from Tensho-Daijin, and the seventy-eighth generation from Jimmu Tenno, and might become Crown Prince and ascend the throne, should thus live till the age of thirty in obscurity in this Palace? Quickly raise a revolt and overthrow the Heike! Will it not be a most worthy and filial act to relieve the anxiety of the Retired Emperor, repining at his perpetual confinement in the Toba Palace, and to ascend the Throne yourself as Emperor? If your Highness should deign to consider this plan, and issue a Royal Order for its execution, all the many members of the Genji family who are living in the various provinces will gladly flock to your side. In Kyoto, "he continued," are the son of Dewa-no-Zenji Mitsunobu, Iga-no-kami Mitsumoto, Dewa-no-Hangwan Mitsunaga, Dewa-no-Kurando Mitsushige, and Dewa-no-Kwanja Mitsuyoshi. In Kumano, Juro Yoshimori, youngest son of the late Rokujo Hangwan Tameyoshi is in hiding. In Settsu there is Tada-no-Kurando Yukitsuna, but as he betrayed his allegiance after having taken part in the plot of the Shin Dainagon Narihika-no-Kyo, he is not to be relied on, but his younger brother Tada-no-Jiro Tomozane, together with Teshima-no-Kwanja Takayori, and Ota-no-Taro Yorimoto will certainly come. In Kawachi are Musashi-no-Goro-no-Kami Nyudo Yoshimoto, governor of the district of Ishikawa, and his son Ishikawa-no-Hangwan Dai Yoshikane. In Yamato, the sons of Uno-no-Shichiro Chikaharu, Taro Ariharu, Jiro Kiyoharu, Saburo Nariharu, and Shiro Yoshiharu. In Omi, Yamamoto, Kashiwagi and Nishigori, in Mino and Owari, Yamada-no-Jiro Shigehiro, Kawabe-no-Taro Shigenao, Izumi-no-Taro Shigemitsu, Urano-no-Shiro Shigeto, Ajiki-no-Jiro Shigeyori and his son Taro Shigesuke, Kido-no-Saburo Shigenaga, Kaiden-no-Hangwan Dai Shigekuni, Yashima-no-Senjo Shigetaka, and his son Taro Shigeyuki. In

Kai, Hemmi-no-Kwanja Yoshikiyo, and his son Taro Kiyomitsu, Takeda-no-Taro Nobuyoshi, Kagami-no-Jiro Tomitsu, and Kōjirō Nagamitsu of the same house; Ichijo-no-Jiro Tadayori, Itagaki-no-Saburo Kanenobu, Hemmi-no-Hyoye Ariyoshi, Take-da-no-Goro Nobumitsu, and Yasuda-no-Saburo Yoshisada. In Shinano, Ouchi-no-Taro Koreyoshi, Okada-no-Kwanja Chikayoshi, Hiraga-no-Kwanja Moriyoshi and his son Jiro Yoshinobu, Kiso-no-Kanja Yoshinaka, second son of the late Tatewaki-no-Senjo Yoshikata. In Izu, the former Uhyoye-no-Suke Yoritomo, in exile. In Hitachi, Shida-no-Saburo Senjo Yoshinori, Satake-no-Kwanja Masayoshi, and his sons Taro Tadayoshi, Saburo Yoshimune, Shiro Takayoshi, and Goro Yoshisue. In Mutsu, Kuro Hangwan Yoshitsune, youngest son of the late Sama-no-Kami Yoshitomo. All these are descendants of the Sixth Imperial Grandson, and the posterity of Tada-no-Shimpachi Mitsunaka. The two warrior families of Gen and Hei, whose only duty is to quell the enemies of the Throne, have till now been equal in power, but at the present time they are wide asunder as Heaven and Earth; indeed it is not too much to say that their relations are those of servant and master. The provinces are oppressed by the Governors and the fiefs are abused by the commissioners; people are harried in all matters and there is no peace. Consider carefully the state of things at present. Outwardly all submit, but inwardly there are none who do not dislike the Heike rule. If therefore Your Highness will agree to issue an Order, the Genji from every province will pour in night and day, and the destruction of the Heike will soon be completed. In that case, though I myself am an old man, I have many young sons and will bring them to fight against the Heike." The Prince was greatly perplexed to know what to do, so that for some time he did not consent. There was, however, a certain Shonagon Korenaga, grandson of Ako Maru Dainagon Munemichi-no-Kyo, and son of Bingo-no-Zenji Suemichi, who was famous for his skill in physiognomy, so that people called him 'Physiognomy Shonagon', and he came and visited the Prince.

and told him that by his features he was predestined to ascend the Throne, and that therefore he ought not to abandon the attempt to attain his object. Gensammī Nyūdo also kept on urging him, and suggesting that the plan was an inspiration of Tenshō Daijin herself, so that at last he made up his mind to act. Calling Shingu-no-Jūrō Yoshimori, he appointed him Kurando, and changing his name to Yukiie, sent him as bearer of his Royal Order to the Eastern Country.

On the twenty-eighth day of the fourth month he left Kyoto and went first to Omi, and then to Mino and Owari to rouse the Genji residing there. On the eighteenth day of the fifth month, arriving at Hokujo Hiru-ga-Kojima, he communicated his message to the former Uhyōye-no-Suke Dono who was in exile there; after which he went to the island of Shinda to his brother Shinda-no-Saburō Yoshimori, and then crossed over to the highlands of Kiso to warn his nephew Kiso-no-Kwanja Yoshinaka. Now Tansō the Betto of Kumano somehow or other had got to know of the matter, and he was an official under great obligations to the Heike. "So Shingu-no-Jūrō Yoshimori is out with a Royal Order from Prince Takakura to raise a revolt," said he, "then Nachi and Shingu are sure to take the side of the Genji: how can I, who have received such great benefits from the Heike, forsake them at such a time? I must surely draw bow in their defence before hastening to Kyoto to give all information." Whereupon he marched against Shingu with a thousand men fully armed. At Shingu, were Torii-no-Hogen, Takabo-no-Hogen, and their samurai Ui, Suzuki, Mizuya and Kamenoko, and at Nachi Shugyo Hogen and his men, their whole force together numbering about fifteen hundred men. Shouting their warcry, both Genji and Heike drew their bows and the battle began. For three days it raged furiously, the arrows whizzing without cessation, and the humming-arrows continuing their whirring, until at last Tansō, when most of his own retainers had been killed and himself wounded, barely escaped with his life and fled back lamenting to his shrine.

CHAPTER IV.

THE ORACLE OF THE WEASELS.

Now the Ho-o was apprehensive lest he should share the fate of Narichika and Shunkwan and be banished to some distant province or remote island, but this did not come to pass, and the fourth year of Jisho found him still confined in the Toba Palace. Thus it happened that on the twelfth day of the fifth month of that year, at the hour of the Horse (12. noon.) many weasels made a great noise by running about the Palace, and the Ho-o, wishing to consult a diviner about it, called Omi-no-kami Nakakane, who was then entitled Tsuru-no-Kurando, and ordered him to go to Abe-no-Yasuchika and ask him, after due consideration of the portent, to send a pronouncement on it. Nakakane, respectfully assenting, went to the residence of Yasuchika, but it happened that he was away at that time, and being informed that he was at Shirakawa, he proceeded thither, and gave him the mesage of the Ho-o, whereupon Yasuchika after a short time handed him the pronouncement he desired. Nakakane immediately hastened with it to the Toba Palace, but when he came to enter the gate, the guards on duty there would not admit him. As he knew the buildings very well however, he climbed over the wall and then creeping under the floor of the Palace, managed to insert Yasuchika's prognostication through a loose board in the Ho-o's room. When the Ho-o opened and read it, he found this oracle; "Within three days you will have cause both for rejoicing and lamentation." "In this condition," quoth His Majesty, "I may indeed rejoice, but what further misfortune can befall me, I wonder?"

On the thirteenth day, owing to the continued petitions that the former Udaisho Munemori-no-Kyo made on behalf of the Ho-o, the Nyudo at last relented and ordered that His Majesty should be brought back to Kyoto from the Toba Palace and lodged in the Palace of Bifuku-mon-in at Hachijo Karasu Maru. And this was the cause of rejoicing that Yasuchika predicted

within three days. Now just at this time Tanso, the Betto of Kumano, sent a courier to Kyoto with the report of the rebellion of Prince Takakura, and Munemori was thrown into great consternation thereat. The Nyudo was at his residence at Fuku-hara and when the news was sent to him, he flew into a great rage and ordered Prince Takakura to be immediately arrested and banished to Tosa. The carrying out of this order was entrusted to Nijo-no-Dainagon Sanefusa, with To-no-Ben Mitsumasa under him, the samurai under them being Gendaiyu-no-Hangwan Kanetsuna and Dewa-no-Hangwan Mitsunaga with three hundred fully armed men, and these proceeded at once to the Takakura Palace. This Gendaiyu Hangwan was the second son of Gensammi Nyudo, and the fact that he was included proved that the Heike did not yet know that his father was implicated in the plot.

CHAPTER V.

THE FIGHT OF NOBUTSURA.

Now on the fifteenth evening of the fifth month, as Prince Takakura was gazing at the beauties of the moon in a cloudy sky, with no thought of anything that might happen, a messenger came post-haste from Gensammi Nyudo with a letter, which his foster brother Rokujo-no-Suke-no-Daiyu Munenobu at once brought to him. It ran thus: "The plot is already revealed, and you are to be banished to Tosa: the officials of the Kebiishi have orders to take you, so leave the Palace quickly and go to Miidera. I myself am shortly coming to the Capital." The Prince was dumb founded at this news, and at a loss how to act, when one of his samurai who was always in attendance on him, Chohyoye-no-Jō Hasebe Nobutsura by name, spoke out saying: "There is nothing difficult in that; it is easy to escape in woman's attire." This counsel seemed good, so the Prince let his hair loose, donned a female costume, and put on his head a wide straw hat such as the townswomen wear, while Rokujo-no-Suke-no-Daiyu

Munenobu went with him to carry his umbrella, and a youth named Tsuru Maru accompanied them, carrying some articles in a bag on his head. Thus imitating the appearance of a young retainer escorting his mistress, they slipped out of the Palace toward the north. Coming to a rather wide ditch, the Prince leaped across it so lightly that some passers-by remarked to one another. "How strange to see a woman jump a ditch like that." This made the fugitives quicken their pace and hurry on quickly, fearing to attract more notice. They left Chohyoye-no-Jo Hasebe Nobutsura behind as warden of the Palace, and he at once proceeded to hide the few women of the establishment who remained, and to put away everything unseemly that there might be, when he happened to notice his master's much prized flute called 'Koeda,' that the Prince had forgotten in his hurry and left by his pillow in his own apartment, a treasure that he would wish to recover even if he had to come back for it. "Ah," exclaimed Nobutsura, "what a pity! It is my master's favourite flute." And running after them, he came up with them within five cho. The Prince, overjoyed at having it again, exclaimed: "When I die, see that you put this flute in my coffin." And then added: "Pray come along with us now." But Nobutsura replied: "When the officials come to the Palace they must not find it abandoned. Moreover everyone knows that I am in the Palace, and if they did not find me there to-night they would know that you had just now escaped, and that must not be. A samurai must live up to his reputation even in the smallest matters. So I will go back and deceive the officials; then I will cut my way out through them and rejoin my master." So he returned alone. That night he girded on under a light blue 'kariginu' a body-armour or 'Haramaki' of bright green colour that grew fainter towards the bottom, and an 'Efu tachi,' and then, opening the great gate of the Palace that fronted on Sanjo and the smaller one that fronted on Takakura, he awaited the Heike officers. As he expected, about the hour of the Rat (12 p.m.). Gendaiyu-no-Hangwan

Kanetsuna and Dewa-no-Hangwan Mitsunaga, with about three hundred men, came riding up to the gate. Gendaiyu-no-Hangwan, knowing the circumstances, stayed outside the gate, but Dewa-no-Hangwan rode through the gate and stopped in the courtyard, crying out with a loud voice: "The Prince's plot is already known; by order of the Betto of the Keibiishi we have now come to send him into exile to Tosa. I pray you come forth!" Then Nobutsura, standing above on the floor of the Palace, replied: "His Highness is not here: he has gone to visit some shrine. What is all this? Pray give a fuller explanation." "Why is he not here?" replied Dewa-no-Hangwan, "and where has he gone? Here, men, enter and search the Palace!" "Ho!" returned Nobutsura, "what rudeness is this of an insolent official? To enter the gate on horseback is strange conduct indeed, but to order your men to search the Palace as well—what do you call such behaviour? I am Chohyoye-no-Jo Hasebe Nobutsura. Come on at your peril!" Then a strong and brave man named Kanetake, unsheathing his sword, glared at Nobutsura and sprang up on to the floor of the Palace, seeing which fourteen or fifteen of his companions followed him. Then Nobutsura, stripping off his 'kariginu', drew his sword, which, though but a light Eifu-tachi, was a blade of fine make and temper, and flourished it. His opponent carried a huge blade and a great halberd, but Nobutsura at once cut him down with his slender weapon so that he fell suddenly back into the courtyard as a leaf is blown down by a puff of wind. It was the fifteenth evening of the fifth month, and the moon shone out brightly in the rifts of the clouds. The Palace buildings were quite unknown to the Heike soldiers, whereas Nobutsura knew every inch of them, so he struck them down at his pleasure, now springing out on to the verandah to cleave one through, now driving another into a recess to cut him down, punctuating his blows with the fierce

Eifu tachi. A light ornamental weapon carried by the officials of the Eifu or Imperial Guard as a badge of office.

shouts of the swordsman. "How dare you treat thus the bearers of an official order?" exclaimed one of the intruders. "Who talks of official orders," returned Nobutsura springing back and setting his bent sword under his foot to straighten it, after which he again slew some fifteen or sixteen stout men-at-arms in the courtyard. But three inches had now been broken off his sword, so throwing it away, he felt for his dirk to cut open his belly. His dirk, however, had fallen from his belt in the fight, so opening the front gate he made to flee from the postern fronting on Takakura. One of the Heike warriors, however, sprang forward to intercept him with a huge halberd. Nobutsura attempted to jump over it, but missing his leap, the halberd caught between his legs so that he fell to the ground, when, bold as he was, he was overpowered by the weight of numbers and secured alive. Then bursting in, they searched the Palace, but finding that the Prince had escaped, they bound Nobutsura and took him away to Rokuhara. There Munemori-no-Kyo, standing on the verandah, had him brought into the courtyard beneath, and passed sentence; "Because you have attacked the officials of the Kebiishi, and paid no heed to a government order, and moreover have killed and wounded many of our men, you shall be tortured until you give full information, and then taken away to the river-bed and beheaded." Then that bold and fearless warrior Nobutsura stood erect and laughed in Munemori's face. "So far I have paid no heed," said he, "to people who came spying round the Palace every night, thinking they were of no importance, but when at midnight two or three hundred armed men appeared, and on my enquiring what they wanted, replied that they had an official order, I remembered that I had constantly heard that bands of robbers and thieves and pirates of all kinds are accustomed to say that they are the train of a Courtier or that they have an official order, so I asked what official order it was, and attacked them at once: and if I had been in full armour and had a good heavy sword, not one of these precious officials should have

come back here alive. Moreover when the Prince my master will return I do not know, and if I knew, a samurai does not reveal what he has once determined to conceal, whatever torture he may be made to suffer." When he had finished speaking, all the Heike men-at-arms who were ranged round him exclaimed, "Ah! a stout fellow indeed. Truly he is a match for a thousand." And as they were discussing him one said: "This is not the first famous combat he has fought: last year at a certain place he pursued six robbers singlehanded, whom the Palace guard could not arrest, and slew four of them at Nijo Horikawa, taking the other two alive, and it was for this bold deed that he was made Chohyoye-no-Jo. What a pity to put such a man to death. As therefore they were loath to do him to death, whatever the Nyudo might think, they spared his life and he was banished to Hino in the land of Hoki. Afterwards, when the Heike had been overthrown and the Genji had come to their own, he went down to the Eastern Country, and on his relating the whole affair to Kajiwara Heizo Kagetoki, Yoritomo praised him highly and rewarded him with a fief in Noto.

CHAPTER VI.

TAKAKURA-NO-MIYA GOES TO ONJOJI.

Thus Prince Takakura, leaving Takakura on the north and Konoe on the east, crossed the river Kamo and proceeded to enter Nyoiyama. Formerly the Tenno of Kiyomihara, when attacked by Prince Otomo, went to Yoshinoyama in the guise of a woman, and this Prince was now in just such a plight, fleeing far away through the trackless and unknown hills the whole night through; his feet, torn and bleeding through the unaccustomed toil, stained the sand like the dark maple leaves, and it must have seemed that the dew of the moist verdure was overwhelmed by his tears. Thus they reached Miidera at morning

Tenno of Kiyomihara. Temmu Tenno, so called from his place of residence.

light, and when the priests heard His Highness had come to seek refuge with them, to save, it might be, his fleeting life, they were exceeding respectfully overjoyed, and appointing the Horin-in as his lodging, gave him food and clothing with due ceremony.

CHAPTER VII.

KIOU.

On the next day, the sixteenth, when it was known that Prince Takakura had plotted a rebellion and had fled to Midera, there was no small commotion in the Capital.

Now perchance it may be wondered why this Gensammi Nyudo, who had been living quietly for a long time past, should suddenly start this revolt. The reason was the extraordinary things done by Munemori-no-Kyo. Therefore in this world people should very carefully consider how they inconsiderately say things that ought not to be said, or do things that ought not to be done. For example; Izu-no kami Nakatsuna, the eldest son of Gensammi Nyudo, had a famous horse called Konoshita that was renowned in the Palace, and was the most peerless of chestnut steeds, and of its speed and gentle disposition none was ignorant. And Munemori-no-Kyo sent a messenger saying that he wished this horse to be sent to him, for he had a mind to inspect it: to which Izu-no-kami answered that he had the horse indeed, but as he had ridden it much lately it was weary and he had sent it to the country to rest. This being the case, nothing could be done, but afterwards many of the Heike retainers spoke saying: "Oh, that horse was there the day before yesterday: or "I saw it yesterday:" or "it was being ridden in the courtyard this morning." On hearing this, Munemori exclaimed; "Oh, he grudges it. Indeed? What hateful conduct! Here!" And he sent his retainers with letters to demand it five or six, or seven or eight times in one hour. When Gensammi Nyudo heard this, he said to his son: "Even if it were a golden horse,

if anyone desire it so much, one must not grudge it him, so send it without delay to Rokuhara. Then Izu-no-kami, seeing that there was no other way, sent the horse to Rokuhara with this stanza :

"How can one bear to part with a creature so dearly beloved ?

If it attracted you so, could you not visit me here ?"

Munemori did not answer this, but exclaimed : " Ah, it is indeed a fine horse ; but as he was so loath to part with it, brand its master's name on it." So they made a branding-iron with 'Nakatsuna' on it and branded the horse therewith. Then, when anyone came to visit him and asked to see the famous horse, he would call out : " Ho there ! Put the saddle on Nakatsuna. Bring him out ! Mount him ! Whip him up !" and so forth. When Izu-no-kami heard of this, he was very angry and said : " His using his authority to take away a horse I valued as my life is no small thing, but how can one remain quiet when one is made a laughing-stock in addition ? " Gen-sammi Nyudo also exclaimed : " What is this that the Heike think to treat everyone with contumely and to do such folly ? In that case we must risk everything and watch for a suitable opportunity." He himself did not make the plot, but persuaded Prince Takakura to carry it out. This was learned afterwards.

In this connexion people discreetly quoted a story of Komatsu Dono. Once when he had been to Court he went to visit the Empress, when a snake of some eight feet in length got inside the left leg of his hakama. Shigemori, thinking that if he made any fuss the Court ladies would be terrified and the Empress too would be perturbed, gripping its tail with his left hand and its head with his right, put it into the sleeve of his 'naoshi' without making the least sign of confusion ; then, turning round, he called for an attendant of the sixth rank. Then Izu-no-kami Nakatsuna who was then only Eifu-no-Kurando, being called by name, came forward and was ordered to take the snake.

Taking it he passed though the Yubaden and went forth into a small courtyard of the Palace, where he beckoned to one of the younger attendants of the Imperial Storehouses to take it away ; but the man, shaking his head, ran away. Then Izu-no-kami, calling one of his own retainers, Kiou by name, gave it to him to throw away. The next day he received a fine horse and trappings from Shigemori with the message : " In recognition of your exceeding courteous behaviour yesterday I offer you this excellent horse ; please make use of him when you hurry off to meet Keisei after your official duties are over." Izu-no-kami, on receiving it, made reply as follows : " In answer to the gracious gift of your excellency, I am delighted to accept it respectfully : allow me to congratulate you on your feat of yesterday, which was indeed just like the Kenjo dance." Inasmuch as the demeanour of Komatsu Dono was so considerate and courteous, Munemori appeared the more lacking, and moreover his coveting another's favourite horse and seizing it thus brought great calamity on the country.

So, on the evening of the sixteenth day of the same month Gensammi Nyudo Yorimasa, with his eldest son Izu-no-kami Nakatsuna, his second son Gendaiyu-no-Hangwan Kanetsuna, Rokujo-no-Kurando Nakaie, his son Kurando Taro Nakamitsu and three hundred armed men, after firing their mansion, proceeded to Miidera. Now there was a samurai of about the same age as Gensammi Nyudo named Watanabe-no-Gensan Kiou, a Takiguchi or Palace Guard, who, happening to come late, was left behind and summoned to Rokuhara in consequence. " Why is it," they enquired, " that you have not followed your ancestral lord Gensammi Nyudo, but have stayed behind here ? " Kiou respectfully made reply : " If it had been an ordinary affair I

Keisei. Name of some favourite courtesan. Lit. 'Ruiner of castles' significant of their character and habits.

Kenjo. Name of a dance in which the dancer held a snake in a bamboo curtain (sudare) in his hand while he danced, and afterwards slipped it into his sleeve.

would have been the first to ride forth and risk my life, but I do not know how this affair will turn out and so I have hesitated to go ! " You have some connexion with us too," said Munemori, " so consider, in view of the past and future supremacy of our house whether you will follow Yorimasa, the enemy of the Throne, or take service with us." Kiou, bursting into tears, replied : " Spite of my relation to my lord, how can one agree with an enemy of the Throne ? I will then take service with you." " Do so then," replied Munemori, " and your recompense shall be no less than with Yorimasa." And he re-entered the mansion. But that day from morning till night, Munemori, not quite reassured, kept on asking where Kiou was, and was always told that he was still in the mansion.

When the evening came Munemori once again appeared and Kiou respectfully addressed him thus : " Since Gensammi Nyudo has gone to Miidera, I think he will certainly try to attack us by night ; he will have with him my clan, the Watanabe, and also the priests of Miidera, and they are not enemies to be despised, so I pray you let me go and find him and slay him. If I had a good horse I could easily get in by stealth, as I know them all." Munemori, thinking the plan a good one, straightway presented him with a valuable grey horse called Nanryo and a splendid saddle and trappings. Having received it, he immediately went to his own mansion and cried loudly : " Ho ! the night comes on : I go to Miidera to die fighting before my lord Gensammi Nyudo." It was almost sunset when, having hidden his wife and children and set fire to his mansion, he set out for Miidera. His heart was heavy as he rode off, but he made a gallant and glittering spectacle, clad in a brocaded kariginu profusely embroidered with chrysanthemums, and wearing a general's armour of scarlet ; its name was Kisenaga, and it had been a treasured heirloom for many generations. On his head was a helmet shining with silver stars, and a splendid sword hung at his side. In his quiver were twenty four arrows barred with black on their white feathers, not to speak of the special

arrow, feathered with a hawk's wing, always carried by the Imperial Guard of the Takiguchi. His bow was a 'shigeto' of black lacquer with red binding. He rode on Nanryo, while one of his retainers followed with a remount and another bore his shield under his arm.

Now as soon as Rokuhara saw the flames go up from his mansion they were greatly excited. "Ha!" exclaimed Munemori, "that fellow has deceived us. After him and shoot him down before he gets farther!" But Kiou was a warrior surpassed by few in strength and valour, and of great skill in archery; and he shouted to the pursuing samurai to come on at their peril, for with each of his twenty-four arrow he would account for one of them, whereat there was none found to engage him and he proceeded on his way unharmed. Now at Miidera where the Watanabe clan was assembled, they were discussing him and saying to one other: "Verily it is greatly to be hoped that Kiou will not forsake us:" when Gensammi Nyudo, who knew the mind of Kiou very intimately, replied: "Certainly he will not be taken alive or fail us, his feeling for me is exceeding deep. See he will soon be with us." And even as he spoke Kiou appeared. "Lo! it is even as I have said:" exclaimed Yori-masa. Then Kiou, making his obeisance, handed over the horse he was riding: "See," he said, "I have brought Izu-no-kami Dono the famous Nanryo from Rokuhara in the Place of Kono-shita that he lost." Izu-no-kami, greatly rejoicing, immediately cut short its tail, and, branding it also, sent it back to Rokuhara. At about midnight it came back and entering the stable began to eat with the other horses. Then the grooms of the stable exclaimed in astonishment: "See! Nanryo has come back again;" whereupon Munemori, hurrying out to see, perceived branded on its back the words: "Formerly Nanryo, now called Munemori Nyudo." "Ah," he exclaimed in wrath, "If only I had cut off his head before he had time to fool me thus. When we attack Miidera, see that this rascal Kiou is taken alive, and then I will have his head sawn off." But though he continued to

dance with rage, Nanryo's tail grew no longer, neither did the branded sentence grow less conspicuous.

CHAPTER VIII.

THE LETTER TO HIEIZAN.

Now at Miidera they rang the bell and blew the conch to summon the priests to council. "Of late, when we consider the tendency of the time, the decline of the Buddhist Law and the languishing of the Monarchy are especially evident. If we do not now chastise the Nyudo for his evil doings, when will another opportunity occur? Is it not through the protection of Hachiman and the help of Shinra Daimyoin that Prince Takakura has come hither? Shall it not be then that the Hosts of Heaven and Earth will pour down their favour, and the power and might of the Gods and Buddhas bend him to our will? Heizan is a place where also the Tendai-shu is devoutly studied, while at Nara, the South Capital, are many who are zealous in meditation and holy attainments: if then we send an appeal to them, surely they will join us in a league together." Thus they decided with one accord and sent an appeal to Hieizan and Nara. That to Hieizan ran as follows:

"Appeal of Onjoji to Enryakuji for co-operation to save us from destruction. Since the Nyudo Jokai wishes to destroy Buddhism and overthrow the monarchy at his will, to our great grief the second son of the Ho-o fled secretly to our monastery on the fifteenth day of this month to escape persecution. And though we have been repeatedly bidden by a so-called Imperial Order to yield him up, yet we cannot consent. So we are threatened with the despatch of an official army against us. Therefore the overthrow of our monastery is now imminent and all our brethren are in great trouble. Now Enryakuji and Onjoji, though their buildings are separate, yet both revere the one

Shinra Daimyoin. A god that was revealed to So-en-chin on his way back from China and introduced by him to Miidera.

Law of Tendaishu, even as the two wings of a bird or as the two wheels of a cart they are to each other. So that if one be wanting, will not the other feel the loss? If therefore you will unite your strength with us, and save us from destruction, our former animosity will be forgotten and we shall again dwell in good fellowship together. Given by us, the chief priests, at a council held on the eighth day of the fifth month of the fourth year of Jisho.

CHAPTER IX.

THE LETTER TO THE SOUTH CAPITAL.

When the priests of Hieizan read the letter of Miidera they were astonished and said: "How is this? A temple that is tributary to us writes that we are as tho two wings of a bird or the two wheels of a cart! This is strange indeed." And they made no reply. Moreover the Lay-priest Chancellor asked the Tendai Zasshu Mei-un Dai-Sojo to calm the priests of Hieizan, and he hastened to the monastery and succeeded in keeping them quiet. Thus he also intimated to the Prince that his fate was yet uncertain. Beside this, by the order of the Nyudo, twenty thousand koku of Omi rice and three thousand bolts of silk of extra length from the North Country were given to Hieizan for the right of passing over its highways. This was distributed among the monks of the various peaks and valleys, but as it was done hastily, there were some priests who received too much, while others went empty-handed. Whose doing it was I know not, but someone scrawled up this lampoon:

*"The Yamahoshi's gown is short,
He cannot cover what he ought;
The shame he feels his friends to birk,
For Nyudo Jokai's scanty silk."*

While some one who had got none at all wrote.

*"The shame on us may lightly sit,
For we have not received a bit."*

The letter that Miidera sent to Nara ran as follows :

" A petition from Onjoji to Kofukuji to beg assistance that this monastery may not be destroyed. Know that the supreme excellence of Buddhism is to uphold the Monarchy ; and the duration of the Throne therefore depends on the Law of Buddha. Now the Nyudo, the former Dajo-Daijin, Taira-no-Ason Kiyomori Ko, whose priestly name is Jokai, does his will with the authority of the country and turns the government upside down, so that there is everywhere resentment and lamentation. And on the evening of the fifteenth day of this month the second son of the Ho-o hurriedly fled to our monastery to escape persecution, and though they have demanded repeatedly that we give him up, our priests unanimously refuse to do so. Therefore this Lay-priest is collecting an army to enter our monastery, wishing to destroy at one time both Buddhism and the Monarchy. In ancient times in China, when the Emperor Bu-so in the era of Eisho attempted to destroy Buddhism by force of arms, the monks of Joryusen joined battle and repulsed him ; if they thus upheld their rights against the monarch, how much more shall we not chastise this great rebel, this transgressor of the first of the Eight Disobediences. Nara was the place where in unprecedented fashion the guiltless Kwampaku was banished. If we do not act now, at what time shall we be able to remove this reproach? Thus we pray you to lend us aid lest Buddhism be destroyed, and also that this evil revolt against the Monarchy may be put away. If we are of one mind we shall attain our object. Given at a council of the Chief Priests ; eighteenth day of the fifth month of the fourth year of Jisho.

CHAPTER X.

THE REPLY FROM NARA.

The monks of Nara, when they read this letter, also held a council and after a while made answer as follows :

Eight Disobediences. Rebellion, Great Disobedience, Irreligion, Unfilial conduct, Great unfilial conduct, Undutifulness, Wicked disobedience, Faithlessness.

"From Kofukuji to Onjoji, greeting. According to your communication, the Nyudo Jokai wishes to overthrow your temple and its Holy Law. Now though divided into two branches, both our temples are derived from one Pure source, the golden discourses of the Sutras of Tendai-shu. Thus, both North and South Capitals being equally disciples of the same Buddha, our temples together can surely overthrow even a mighty enemy of the Faith, be he even as malign as Devadatta himself. Now Kiyomori is of the very dregs of the Heike, and but the off-scourings of the warrior caste: His grandfather Masamori was a retainer of a Kurando of the fifth rank and was at the service of the provincial governors of any fief. Long ago, when Okura-no-Kyo Tanefusa was governor of Kaga, he was employed by the Kebiishi, and when Shuri-no-Daiyu Aki-sue was lord of Harima, he held the office of Groom of the Stables. When his son Tadamori, father of the Nyudo, was granted the privilege of attending Court, he was universally regarded as an outsider of low birth, and though he thus became a Courtier, people still despised him as an upstart. No Courtier who valued his reputation would have cared to enter such a family. However, in the twelfth month of the first year of Heiji, since the Emperor, in gratitude for his services in one battle, bestowed on him an unparalleled reward, his family have gone on rising until Kiyomori has made himself Chancellor, at the same time wielding all the military power of the country, his sons becoming Ministers and Commanders of the Imperial Guard and his daughters Imperial Consorts or Empresses, while his relatives and even the children of his concubines have been made Courtiers, and his grandson and nephews raised to high office. In addition to this he has appropriated all the fiefs that he desired, and appoints and dismisses governors at his pleasure, making them no better than his slaves and vassals. If anyone provokes his anger in the least, be he Prince or noble, he is immediately

Devadatta. (Jap. Chodatsu.) the rival and enemy of S'akya Muni.

arrested, and if anyone speaks anything against him, be he Courtier of the highest rank, he is put in bonds at once ; so that in order to escape death or disgrace even the Sacred Emperor is forced to flatter him, while those of the noblest lineage must make low obeisance. Even if his family property held for many generations is taken from him, none dare open his mouth for fear of worse happening, and if even the privileged estates of a Prince are confiscated, for fear of the tyrant's power he holds his peace. Presumptuous in his overweening strength, in the eleventh month of last year, in the winter, he dared to attack the Palace of the Ho-o and send the Kwampaku into exile. Verily such a heinous crime has never been heard of from ancient days. At that time we certainly should have set out against this rebel, but in accordance with the will of our Deity and as the result of consideration we repressed our anger for a season. But now that, again raising an army, he has compassed about the Palace of the second Imperial son of the Ho-o, the Divine aid of Hachiman and Kasuga Daimyōjin, overshadowing him with their bright radiance, has protected him and guided him to the protection of the Shinra Gongen, thus clearly demonstrating that the Monarchy can never be overthrown. Therefore what men of discrimination are there who will not rejoice to hear that you are risking your lives to protect him? We, on our part, though dwelling so far away, feeling great pity at the news you secretly convey that Kiyomori is raising forces to attack you, assure you of our readiness to come to your assistance. On the eighteenth day at the hour of the Dragon, after we had roused our monks and informed all the other temples, and called on the tributary temples to send their men, just as we had assembled our forces, you sent by a swift messenger an invitation to join you and in one hour dispelled the doubts of many days. If the monks of the monastery of Shoryo in China could drive off the soldiers of Bu-so, how much more can the monks of the North and South Capitals of Yamato do away with the villainies of this Minister? Do you therefore guard well the residence of the Prince and we

will await your sign to advance. Consider our letter and do not doubt us. Given on the twenty-first day of the fifth month of the fourth year of Jisho."

CHAPTER XI.

ASSEMBLING OF THE MONKS.

The monks of Miidera, after receiving the Prince within their temple, proceeded to fortify themselves by constructing walls round it and then held another council, saying: "Hieizan will not act with us and Nara has not yet come up. It will not do to continue thus. Let us go down and attack Rokuhara to-night: in that case, dividing our force into two parts, the veterans and the younger men, the elder must go down from Nyoi-ga-mine against the back gate of Rokuhara, while they detach some swift runners to fire the dwelling houses of Shirakawa, so that the people of the capital and the soldiers of Rokuhara will run out in surprise to see what has happened. Then, when their attention is thus distracted, we must act on the defensive from the direction of Iwasaka and Sakuramoto, while the main force under the leadership of Izu-no-kami, comprising the younger men and the fiercest fighting monks, must attack the front gate of Rokuhara from Matsusaka and set fire to the buildings from the windward side. Then in the melee and confusion of the onset it ought not to be difficult to burn out the Dajo-Nyudo and take his head." At this point a certain monk called Ichi-nyo-bo no Ajari Shinkai, who did priest's services for the Heike, bringing about ten others who lived with him, came forward into the courtyard where they were holding consultation and gave his opinion as follows: "If you think of acting thus, one must think you are partisans of the Heike. A plan like that will not do at all. Surely we must consider the reputation of our temple as well as the interests of the priests. In former days the families of Gen and Hei vied with each other in upholding the Imperial Family by their might, but of late the

fortunes of the Genji have declined and the Heike have become supreme in the land, having now stood firm for twenty years like a tree that no gale can bend. How then can you hope to succeed in attacking their mansions with so trifling a force? Consider the matter very carefully. Is it not better to assemble a large force and proceed with the attack at a later time?" And he continued to argue thus with them for a long time in order to delay the expedition. Then Joen-bo no Ajari Kyoshu, wearing under his robes a body-armour of light green colour, and a great sword thrust through his girdle in front, and brandishing a white handled halberd in his hand, burst into the council. "There is no need of further argument," he exclaimed, "the founder of our temple, Temmu Tenno, while he was yet Crown Prince, being attacked by Prince Otomo, issuing from the mountains of Yoshino, passed over the district of Uda, and making his way across Iga and Ise, with a band of only seventeen men, being joined by the forces of Mino and Owari, overthrew Prince Otomo and eventually ascended the Throne. There is a saying that a man will have pity on a distressed bird that takes refuge in his bosom. I don't know about the rest, but as for me and my followers we go down to attack Rokuhara to-night and die there!" Enman-in no Taiyu Genkaku too broke in exclaiming: "Enough of this discussion; the hour grows late, haste and advance!" So Gensammi Nyudo [Yorimasa took command of the elder monks who were to attack the back gate of Rokuhara and with him Joen-bo no Ajari Kyoshu, Risho-bo no Ajari Nichiin, Sotsu-no-Hoin Zenji and his disciples Giho and Zenyo, with about a thousand men, holding torches in their hands, started off towards Nyoi-ga-mine. The leader of those attacking the front gate was Izu-no-kami Nakatsuna, eldest son of Gensammi Nyudo, and with him was the second son Gendaiyu-no-Hangwan Kanetsuna, Rokujo-no-Kurando Nakaie, his son Kurando-no-Taro Nakamitsu and the soldier monks Enman-in-no-Taiyu Genkaku, Rissei-bo-no-Iga-no-Kimi, Horin-in no Oni Sado, and Joki-in no Aratosa, all stout men

at arms carrying bow and arrows, swords and halberds, every-one of them worth a thousand ordinary men, caring not whether they met god or devil. From Byodo-in came Inaba-no-Risshi Kodaiyu, Sumi-no-Rokuro Bo, Shima-no-Ajari, Tsutsui Hoshi, Kyo-no-Ajari and Aku Shonagon. From Kita-no-in were Kongo-in no Roku Tengu, Shikibu Daiyu, Noto, Kaga, Sado and Bingo, Natsui, Higo, Chonan-in no Chikugo, Kaya no Chikuzen, Oya no Toshinaga, Gochi-in no Tajima, and among the sixty disciples of Kyoshu, Kaga Kojo, Gyobu Shunsha, Ichiran Hoshi, Tsutsui Jomyo, Myoshu, Okura-no-Songetsu, Sonei, Jikei, Rakuju, Kanako-bushi no Genei, and among the samurai, Watanabe-no-Habuku, Harima-no-jiro Sazuku, Satsuma-no-Hyoye Choshichi Tonau, Kiou Takiguchi, Atae-no-Umanajo, Tsuzuku-no-Genda, Kiyoshi and Susumu with about fifteen hundred men-at-arms. These all set out from Miidera, but as, after the Prince had entered, they had made a rampart and moat and set up fences and palisades, and thrown obstacles of trees across the road, the moat had to be bridged and the obstacles removed, so that the night had passed and the cock-crow of approaching dawn was heard before all was finished and the way was clear. "If it be now cock-crow," exclaimed Izu-no-kami, "it will be morning light when we reach Rokuhara. What then is to be done?" Then Enman-in no Taiyu Genkaku, coming forward as before, said: "Of old King Sho of Shin put Mosho Kun into bonds, but he managed to escape with three thousand soldiers by the help of one of the consorts of Sho. Coming to the barrier at Kan, however, he found that, as is the custom in foreign countries, the gate was not accustomed to be opened until cock-crow. Now among the three thousand soldiers of Mosho was one Denko, who was so skilled in imitating the crowing of cocks that he was nick-named 'Keimei' (Cock-crow), and he, running up to a high place, imitated the cock-crow so well that all the cocks at the barrier hearing it at once crowed in concert. Then the barrier guards, deceived by the sound, at once opened the gates and they passed through. So perhaps this cock-crow is

only a ruse of the enemy: let us then advance." But as he finished speaking the dawn began to break mistily, for it was the time of the short days of the fifth month. Then Izu-no-kami replied: "A night attack cannot be made now, and we dare not provoke a battle with them in broad day, so give the order to retire." So the attackers of the front gate retired from Matsusaka and those of the back gate from Nyoi-ga-mine. The young and turbulent priests, declaring that it was the fault of Ichi-nyo-bo who had prolonged their consultations till daybreak, clamoured for him to be put to death at once, and attacked and wounded him, and his disciples and followers who strove to defend him were all wounded also. He, wounded as he was, managed to crawl away and get to Rokuhara, though when they heard his tale there, since there were many tens of thousands of armed men assembled, they were by no means perturbed.

Then the Prince, seeing that Hieizan had turned against them, and Nara had not yet sent their men, since Miidera alone could do nothing, on the twenty-third day of the same month left that temple and started for the Southern Capital. The Prince had with him two flutes of Chinese bamboo called 'Semiori' and 'Koeda.' Of these 'Semiori' was made of a bamboo with joints like a living Cicada (Semi), which had been sent from China as a return gift when in the reign of Toba-in much gold dust had been sent as a present to the Emperor of the Sung dynasty. Wondering how such a rare treasure could be well carved, it had been sent to Daisei-in-no-Sojo Kakuso of Miidera and placed on the altar while prayer was offered for seven days, after which it was carved. On one occasion Takamatsu-no-Chunagon Sanehira-no-Kyo came to the temple and played on it, but forgetting it was no ordinary flute, he dropped it to the ground from his knees, and the flute, feeling the reproach, broke at the joint like a Semi; so that ever after it was called 'Semiori.' As the Prince excelled so greatly at flute-playing he had inherited it. But now, thinking that his end was nigh, he

deposited it in the Kondo Hall before Miroku Bosatsu. How sad the thought that it was because he wished to seek the way of Miroku Bosatsu and forsake the world. The Prince gave all the elder priests leave to stay behind, but the young and high-spirited monks went with him. The following of Gensammi Nyudo, the clan Watanabe and the monks of Miidera made up in all a force of about fifteen hundred men. Then Joen-bo-no Ajari Kyoshu, leaning on an old man's staff, came into the presence of the Prince with tears streaming from his eyes : " I had wished to accompany you always," he said " but my years are now four-score and so it is very difficult for me to march, but I am sending my disciple Gyobu Bo Shunshu ; he is the son of Yamanouchi Sado Gyobu-no-jo Toshimichi of the province of Soshu, who at the time of the fighting in Heiji served the late Sama-no-kami Yoshitomo and was slain at Rokujo Kawara. Having some slight connexion with him I brought him up so that nothing that is in his heart is hidden from me. Take him therefore and let him serve you always." Then the Prince, overcome by his feelings, could not refrain from tears and exclaimed : " What have I done that he should show me such great kindness ? "

CHAPTER XII.

THE FIGHT AT THE BRIDGE.

Now the Prince rode down to Rokutabi between Uji and Miidera, and because he had no sleep the previous night they tore up about six yards of the planking of the bridge at Uji and he entered the temple of Byodo-in and rested there awhile. The men of Rokuhara, learning that he was fleeing to Nara, at once started off in pursuit to take him and put him to death. The leaders of their force were Sahyoye-no-kami Tomomori, To-no-Chujo Shigehira and Satsuma-no-kami Tadamori, while as commanders of the samurai there were Kazusa-no-kami Tadakiyo, his son Kazusa-no-Taro Hangwan Tadatsune, Hida-

no-kami Kageie, his son Hida-no-Taro Hangwan Kagetaka, Takahashi-no-Hangwan Nakatsuna, Kawachi-no-Hangwan Hidekuni, Musahi-no-Saburo Saemon Arikuni, Etchu-no-Jirohyoye Moritsugu, Kazusa-no-Gorohyoye Tadamitsu, and Akushichi-hyoye Kagekiyo with about twenty eight thousand men in all. Crossing over Kobatayama they pressed on to the bridge-head of Uji. Perceiving that the enemy were at Byodo-in, they raised their warcry three times, when they were answered by that of the Prince's men. The vanguard, seeing the danger, raised a cry of alarm: "Take care! they have torn up the bridge!" But the rearguard paid no heed and pushed them on with cries of "Advance! Advance!" so that some two hundred horsemen of the leading company fell through into the river and perished in the stream. Then the warriors of both sides, taking their stand at each end of the bridge, began a duel of archery, and on the side of the Prince, Oya-no-Shuncho, Gochiin-no-Tajima, Watanabe-no-Habuku, Sazuku, and Tsuzuku-no-Genda shot so powerfully that their shafts pierced the enemy through both shield and armour. Gensammi Nyudo Yorimasa, knowing in his heart that this fight would be his last, went forth in a suit of armour of blue and white spots worn over his long-sleeved Court hitatare, purposely wearing no helmet on his head, while his son Izu-no-kami Nakatsuna wore a suit of black armour over a hitatare of red brocade, he also leaving his head bare for greater ease in drawing the bow. Then Gochiin-no-Tajima, throwing away the sheath of his long halberd, strode forth alone on to the bridge, whereupon the Heike straightway shot at him fast and furious. Tajima, not at all perturbed, ducking to avoid the higher ones and leaping up over those that flew low, cut through those that flew straight with his whirring halberd, so that even the enemy looked on in admiration. Thus it was that he was dubbed "Tajima the arrow cutter". Another of the soldier priests, Tsutsui-no-Jomyo Meishu, wearing armour laced with black leather over a hitatare of dyed cloth, and a helmet of five plates, a sword in a black lacquered sheath at his side and a

quiver of twenty-four black feathered arrows on his back, his bow being also of black lacquer, gripping his favourite white handled halberd in his hand, also sprang forward alone on to the bridge and shouted in a mighty voice : " Let those at a distance listen, those that are near can see ; I am Tsutsui Jomyo Meishu, the priest ; who is there in Miidera who does not know me, a warrior worth a thousand men ? Come on anyone who thinks himself someone, and we will see ! " And loosing off his twenty four arrows like lightning-flashes he slew twelve of the Heike soldiers and wounded eleven more. One arrow yet remained in his quiver, but, flinging away his bow, he stripped off his quiver and threw that after it, cast off his foot-gear, and springing barefoot on to the beams of the bridge, he strode across. All were afraid to cross over, but he walked the broken bridge as one who walks along the street Ichijo or Nijo of the Capital. With his naginata he mows down five of the enemy, but with the sixth the halberd snaps asunder in the midst and flinging it away he draws his tachi, wielding it in the zig-zag style, the interlacing, cross, reversed dragonfly, waterwheel, and eight-sides-at-once styles of fencing, and cutting down eight men ; but as he brought down the ninth with an exceeding mighty blow on the helmet, the blade snapped at the hilt and fell splash into the water beneath. Then seizing his dirk which was the only weapon he had left, he plied it as one in the death fury. Now a retainer of Joen-bo-no Ajari Kyoshu, Ichirai Hoshi by name, a man of great strength and courage, was fighting behind Jomyo, but as the beams were so narrow he could not come alongside him, so placing a hand on the neckpiece of his helmet, he shouted : " Pardon me Jomyo, this is no good," and springing over his shoulder to the front fought mightily until he fell. Ichirai Hoshi being killed, Jomyo-bo crawled back again and retired to the Byodo-in, where he sat down on the grass before the gate, and stripping off his armour, counted the dints of the arrows that had struck him. There were sixty three in all, but of these only five had pierced through, and none of the wounds

being very severe, he treated them with cautery ; then, covering his head and changing his clothes, using his broken bow as a staff he went down on foot to Nara. Following the example of Jomyo-bo, the soldier monks of Miidera with the Watanabe clan of Gensammi Nyudo's men vied with each other in pressing forward over the beams of the bridge, and fought till sundown, some returning with spoil, and some, after being wounded, cutting themselves open and jumping into the river.

Then the commander of the samurai, Kazusa-no-kami Tada-kiyo came to the commander-in-chief of the Heike forces : " See here, " he said " the battle on the bridge is very fierce ; we ought to ford the river, but after the rains of the fifth month neither man nor horse can live in the stream ; shall we go round by Yodoi, Moarai or Kawachiji ? What is to be done ? " Then Ashikaga-no-Matataro Tadatsuna, a young man in his eighteenth year, spoke saying : " Why not leave the samurai of India or China to go to Yodo, Moarai or Kawachiji, for that is not our way. If we don't rout the enemy that confront us here, the Prince will get away to Nara, and then you will have all the forces of Yoshino and Totsugawa to deal with and that will be no light affair. On the boundary of Musashi and Kozuke there is a great river called the Tonegawa and there the Ashikaga and the Chichibu are always fighting each other, and on one occasion, when the front were attacking at Nagai ford and the rear at Koga-sugi ford, a certain Nitta Nyudo of Kozuke, who was coming to the help of the Ashikaga from the Sugi ford, being told by them that the Chichibu had destroyed all the boats that had been provided to cross, exclaimed : " If we do not ford the river here it will be a disgrace to our reputation as samurai ; to be drowned is but to die ; Forward then ! " and using their horses as a raft they forded the river. As the samurai of the East Country say : " Keep your face to the enemy, and when separated by a river, shun the swift rapids by the bank. This river is neither more nor less swift and deep than the Tonegawa, so come along sirs," and he plunged into the stream. Ogo, Omuro, Fukasu, Yamakami,

Nawa-no-Taro, Sanuki, Hirotsuna, Shirodaiyu, Onodera-no-Zenji Taro, Heyako-no-Shiro, and among the younger men Ubukata-no-jiro, Kirifu-no-Rokuro, and Tanaka-no-Sota immediately dashed in after him with some three hundred men behind them, shouting the Ashikaga warcry. "Put the heads of the weaker horses downstream, those of the stronger upstream!" he shouted "if the horses keep their feet give them the rein and let them walk, but if they get off their feet let them have their heads and swim them; if you are washed downstream stick the butt of your bow down into the bottom; join hands and go across in line; if your horse's head gets down pull it up, but don't pull it up too far or you will fall off backwards; sit tight in the saddle and keep your feet firm in the stirrups; where the water is slow and deep get up over the horse's tail; don't shoot while in the water; if the enemy shoots don't draw bow in return; keep your head down and your neck-piece well sloped upwards, but not too far or you will be shot in the crown of the helmet; be light on the horse and firm against the stream; don't go straight across or you will be washed away, keep obliquely to the stream." Thus advising and encouraging them he brought the whole three hundred rapidly across without losing a man.

CHAPTER XIII.

THE FATE OF THE PRINCE.

Then Ashikaga Matataro, wearing armour with red leather lacing over a hitatare of russet gold brocade, with a helmet ornamented with lofty horns, a gold-mounted tachi by his side, and twenty four black and white spotted arrows on his back, carrying a black lacquered bow lashed with red bands, and riding on a light brown horse with a gold-mounted saddle on which was the crest of an owl on an oak bough, stood up in his stirrups and shouted loudly: "I am Ashikaga Matataro Takatsuna, aged seventeen, son of Ashikaga no Taro Toshitsuna of Shimo-tsuke, descended in the tenth generation from Tawara Toda

Hidesato, the renowned warrior who gained great fame and reward for destroying Masakado the enemy of the Emperor, and though it may be at the risk of divine anger that one without rank or office should draw bow against a Prince of the Royal House, yet as I owe deep gratitude to the Heike for many favours, here I stand to meet any on the side of Gensammi Nyudo who dares to face me." And he made an onset and fought his way within the gate of the Byodo-in. Then the commander Sahyoye-no-kami Tomomori, seeing this, ordered his forces to cross over, and about twenty eight thousand horsemen plunged into the river, so that the rapids of the Ujigawa were dammed and stayed by the mass of men and horses, and the footsoldiers crossing below the horsemen were hardly wetted above their knees. But everything is carried away by the natural force of water, so the men of Ise and Iga, to the number of six hundred horsemen, were washed away through their ranks being broken by the force of the current, and their armour of various hues, green, scarlet and red, rising and sinking as they were washed hither and thither in the stream, looked like the maple leaves on Kannabiyama, when in late autumn they are blown by the mountain blasts into the Tatsuta river and collect in masses where the flood is dammed. Among them three gallants, clad in the scarlet armour of a leader of armies, stuck helplessly in a fish decoy, and Izu-no-kami, watching them as they struggled in the rapids, composed this stanza :

*"Lo! the bright scarlet hue of the mail of the warriors of
Ise ;*

Now they are stuck like fish, struggling in Uji's decoys."

They were Kuroda-no Gohei Shiro, Hino-no-Jiro and Otobe-no-Yashichi, all men of Ise, and Hino-no-Juro, a veteran soldier, wedging the butt of his bow into a cleft of the rock, scrambled out by its aid and then pulled out his two companions, thus saving their lives.

Now when the whole force had reached the other side they advanced and fought their way in through the gate of the Byo-

do-in and in the confusion the Prince attempted to escape toward Nara, while Gensammi's men the Watanabe and the warrior priests of Miidera strove to hold back the foe with their bows and arrows. The veteran warrior Gensammi, now more than three score years and ten, was soon wounded in the right elbow by an arrow and was about to retire within the temple to die calmly by his own hand, when a band of the enemy threw themselves in his way, whereupon his second son Gendaiyu-no-
Hangwan Kanetsuna turned to counter them and let his father escape. His armour laced with Chinese silk was worn over a hitatare of dark blue brocade, and he rode a cream coloured horse with a saddle mounted in gold. Then Kazusa-no-Taro Hangwan shot an arrow that struck him beneath the helmet, and as he staggered at the blow, Kazusa-no-kami's son Jiro Maru, a strong and valiant fighter, clad in green armour with a helmet of three plates on his head, unsheathed his sword and sprang upon him. They both grappled immediately and fell together, when Gendaiyu Hangwan, who was a powerful man, gripped Jiro Maru, pressed him down and cut off his head, but just then fourteen or fifteen of the Heike horsemen came up and Kanetsune was overpowered at last by numbers and slain. Izu-no-kami Nakatsuna too, after fighting with reckless bravery, covered with wounds, retired to the Tsuridono of the Byodo-in and there put an end to himself, his head being taken up by Shimokawabe-no-Tosaburo Kiyochika and thrown under the verandah. Rokujo-no-Kurando Nakaie and his son Nakamitsu also fought valiantly until they were slain. This Nakaie was the eldest son of the late Tatewaki Senjo Yoshikata, and when his father was killed, being an orphan, he was adopted by Gensammi Nyudo out of pity, and now, faithful to their long compact, they both died together. Gensammi Nyudo, calling Watanabe Choshichi Tanau, bade him strike off his head, but he refused, overcome by the thought of cutting off his master's head while alive, but offered to do so after he had committed suicide. Then Gensammi Nyudo, turning to the West, put his hands together

and repeated the Nembutsu ten times in a loud voice, after which he composed this sad stanza ;

*" Like a fossil tree from which we gather no flowers
Sad has been my life, fated no fruit to produce."*

And with these last words he thrust the point of his sword into his belly, and bowing his face to the ground pierced himself through and died. It was not a time when people usually make poems, but as he had been extremely fond of this pastime from his youth up, so even at the hour of death he did not forget it. Choshichi Tonau took his head, and fastening stones to it sunk it in a deep part of the Ujigawa. Now though the Heike samurai had been strictly ordered to take the Takiguchi Kiou alive, yet he, after fighting with great bravery, being very severely wounded, at last cut himself open and died. Enman-in-no-Taiyu Genkaku, thinking that the Prince had by this time got far away, gripping his sword in one hand and his halberd in the other, cleft his way through the midst of the foe and leaping into the river, without relinquishing any of his arms, dived beneath the water and emerged safely on the other side. Then ascending to a high place he shouted with a loud voice : " Ho ! how now, my lords of the Heike, see I have got thus far ! " after which he returned to Miidera. Now Hida-no-kami Kageie, a veteran soldier, suspecting that Prince would certainly attempt to flee to Nara under cover of the fighting, rode hard on his track with four or five hundred men in full armour, and as he expected, overtook him in front of the torii of Komyozan with his escort of about thirty horsemen. As the arrows flew like rain no one could tell whose it was, but one of the arrows of the Heike struck the Prince in the side so that he fell from his horse, whereupon they killed him and cut off his head. Oni Sado, Aratosa, Kodaiyu, and Gyobu-no-Shunshu who accompanied him, not wishing to live after their master, threw themselves upon the enemy and died fighting together. Among them his foster-brother, Rokujo-no-suke no Taiyu Munenobu, jumped into the pond at Niino, and hiding his face among the waterweed, lay

there trembling, Soon after the Heike came riding back again to the number of four or five hundred horsemen, laughing and shouting as they rode, and peeping out he could see in the midst of them a headless corpse in white clothing born on a shutter. It was the Prince without doubt, for in his girdle was the flute 'Koeda' which he had bidden them bury with him in the coffin if he died. He earnestly wished to rush out and throw himself on the body, but fear restrained him, and after the enemy had all passed by he came out of the pond, and wringing out his wet garments returned weeping to the capital, where there was none who did not hold him in aversion.

Now about seven thousand soldier priests of Nara in full armour had gone forth to meet the Prince, and while the vanguard reached as far as Kozu and the rearguard was still surging out of the southern gate of the Kofukuji, they heard that the Prince had been slain before the torii of Komyozan, alas! but fifty cho distant from Kozu. So, unable to do any more, they halted, lamenting that they had not come up in time.

CHAPTER XIV.

THE YOUNG PRINCE BECOMES A MONK.

The Heike soldiers, sticking the heads of the followers of Prince Mochihito and Gensammi Nyudo, the Watanabe and the monks of Miidera, about five hundred in all, on the points of their swords and halberds, returned to Rokuhara towards evening, flourishing them in the air and shouting exultantly. The head of Gensammi himself could not be found, for it had been sunk in the waters of the Ujigawa by Choshichi Tonau, but after searching hither and thither all those of his sons were recovered. As to that of the Prince, it could not be identified, since there was no one there sufficiently familiar with him to recognize it. The Chief Court Physician Tenyaku-no-kami Sadanari, having been called to attend the Prince when he was sick the year before, could have identified him, but illness prevented him from

answering the summons. Then one of the Prince's favourite consorts was sent for to Rokuhara, and as she had borne him several children and they were much attached to each other, she could not well make a mistake. Thus it was that, after only one glance, she buried her face in her sleeve and burst into tears, so that they knew that it was indeed the Prince.

Now this Prince had many children by different consorts and among them he had a son of seven years old and a daughter of five by a lady called Sammi-no-Tsubone, daughter of Iyo-no-kami Morinori, who was living with her children at the Palace of the Princess Hachijo-no-Nyoin, and Kiyomori ordered his brother Ike-no-Chunagon Yorimori to tell her to send the little Prince to him at once, though the daughter might remain. To this Hachijo-no-Nyoin replied that the child's nurse had fled away with him in a panic that very morning and he was nowhere to be found. On this being reported to Kiyomori he ordered soldiers to be sent to the Palace to search. Now the wife of Yorimori was a lady called Saisho Dono, the foster sister of this Hachijo-no-Nyoin, and they had been very friendly with each other, but it happened that shortly before this they had become somewhat estranged. Then the little Prince said to the Nyoin: "It seems that great trouble may befall you on my account, so pray send me back quickly." "Ah!" exclaimed the Nyoin weeping, "how very sad it is that a child of seven or eight year who knows nothing of the world should be so affected by this calamity as to say such a thing. Alas, in vain have I brought him up this six or seven years that this fate should now befall him," and she wept unrestrainedly; but as Norimori-no-Kyo kept on repeating his demand, at last, as nothing else could be done, she delivered him up. His mother Sammi-no-Tsubone too was greatly grieved to think that she was parting from him for ever, but, as it was inevitable, weeping bitterly she put on his clothes and patted and arranged his hair before sending him away, feeling the while like one in a dream, while all the household from the Nyoin to the ladies-in-waiting and the maidservants buried their faces in their

sleeves and wept in concert. Yorimori-no-Kyo, taking the child with him in a car, brought him to Rokuhara: then the former Udaisho Munemori-no-Kyo when he saw him spoke thus to his father the Nyudo: "Surely this is the retribution from a previous existence; just to look on the young Prince makes one feel how pathetic is his case; if there be no objection, grant him his life and hand him over to my keeping." "In that case," replied the Nyudo, "he must be put away in a monastery." Then Munemori-no-Kyo sent a report of this sentence to Hachijo-no-Nyoin, and she made no objection but bade them do so without delay. So the little Prince retired from the world and entered the way of Buddha, becoming a disciple of the Abbot of Ninnaji. In after days he was known as Yasui-no-Miya no Dai-sojo Toson, chief priest of the temple of Toji in Kyoto. Prince Takakura had also another son in Nara, and he also was made a monk by his guardian Sanuki-no-kami Shigehide, who accompanied him to the North Country. But Kiso Yoshinaka, when he came down to the capital, had his priestly vows revoked and brought him with him to make him Emperor, so that he was called 'the Kiso Prince' or 'the Prince of the revoked vows', and also, because he lived at Yorino in the vicinity of Saga, he was known as the Prince of Yorino.

In old times there was a physiognomist named Tojo who prophesied that both Fujiwara Yorimichi and his younger brother Norimichi who were Kampaku under three Emperors would live to the age of eighty, and so it happened. Also that Sotsu-no-Uchi no Otodo (Fujiwara Korechika) had the face of one who would be exiled, and so it turned out. Moreover Shotoku Taishi declared that the physiognomy of Shushun Tenno was that of one who would die a violent death, and he was killed by the minister Umako. Though what the physiogno-

Ninnaji. A temple to the N.W of Kyoto, whither Uda Tenno retired; it had a special connexion with the Court, as its abbot was a Royal Prince.

Toji. or the Eastern Temple. So called because it lay east of the Shujaku Gate of the Palace.

mists predicted did not always come to pass, yet it seems that those in former ages were the more accurate. (This because people said ; "Has not the Physiognomy Shonagon made a mistake?")

At a later period too, though Kenmei Shinno and Guhei Shinno were both the sons of wise and pious Emperors, yet they did not succeed to the Throne, but still they made no rebellion. Also in the case of Sukehito Shinno, the third son of the Retired Emperor Go-Sanjo, an exceedingly clever and distinguished Prince, who was nominated by his father in his will to succeed him on the Throne when the Retired Emperor Shirakawa was only Crown Prince, and yet, on account of some decision of Shirakawa he did not succeed ; and the son of this Sukehito Shinno, taking the surname of Genji, rose from having no rank at all to the third rank and became Chujo, being known as Sammi Chujo. Except in the case of Yosei-in Dainagon Sadamu-no-Kyo, son of Saga Tenno, this is the first time that a member of the Genji family has thus risen from nothing to the third rank. This was Hanazono Sadaijin Arihito Ko.

Now the priests who had made special prayer for the crushing of this rebellion of Prince Takakura were well rewarded for their pains, the Chamberlain Kiyomine, son of the former Udai-sho Munemori-no-Kyo, being raised to the third rank at the age of twelve years. At the same age his father Munemori had been only Hyoye-no-Suke, and with the exception of the son of the Kampaku there was no precedent for a boy of twelve holding such high rank. And the record of it ran : "These are rewards for the putting to death of Minamoto no Mochihito and Gensammi Nyudo Yorimasa and his sons." Not only were they impious enough to shoot a real son of the Senior Retired Emperor, but they had the effrontery to describe him by the name of an ordinary subject. For this 'Minamoto no Mochihito' meant Prince Takakura.

CHAPTER XV.

NUE.

Now this Gensammi Nyudo Yorimasa was the fifth generation from Settsu-no-kami Raiko, the grandson of Mikawa-no-kami Yoritsuna and son of Hyogo-no-kami Nakamasa. At the time of the fight of Hogen he was on the side of the Imperial Army, but received no reward : also in the rebellion of Heiji he forsook all his kinsmen and fought on the same side, but his recompense was small. For long he only held the title of Daida Shugo or Guard of the Palace, and had not the privilege of entry to Court, but after he was old he obtained the privilege by composing the following verse :

*" Standing far off outside as guard to the Holy of Holies
How can I see the moon, hid in the shade of the trees ? "*

For this he was granted the lower grade of the Upper Fourth Rank, and so he remained for some time until, wishing to proceed to the Third Rank, he made another stanza, thus :

*" So I go through the world as one who is picking up
acorns,
Under the boughs of the oak, doomed not to rise any
higher."*

Some time afterwards he retired from the world and was known as Gensammi Nyudo Yorimasa, (Minamoto Third Rank), being seventy-five the same year. Among the many deeds of renown that Yorimasa performed in the course of his life the most remarkable was in the Ninpei period when the Emperor Konoe-in was on the Throne. Every night the Emperor was frightened by something, and though he summoned the most celebrated of the priests and had them chant those Sutras most potent for exorcism it was all of no effect. The time that the Emperor was thus troubled was about the hour of the Ox (2 a.m.), when

Picking up acorns. (shii) there is a word play on the double meaning of 'shii' oak, here referring to its fruit, and Shi-i Fourth Rank, so that it would then mean "as one who has only picked up the Fourth Rank."

a black cloudy mass used to come up from the direction of the wood of Higashi Sanjo and hover over the Palace, and it always affrighted him. So a Council of Courtiers was held about it. Now in former days in the period of Kwanji, when Horikawa-in was on the Throne, this Emperor was terrified in the very same way, and Yoshiie Ason, who was Commander of the Guards at that time, took up his position on the verandah of the Shishinden, and at the usual time of the apparition twanged his bowstring three times and declaimed in a loud and terrible voice: "I am Minamoto Yoshiie formerly Mutsu-no-kami," so that the hair of those that heard it stood on end, whereat the distress of His Majesty was relieved. So according to this precedent Yorimasa was chosen from among the warriors of the Taira and Minamoto families. He was at this time only Hyoye-no-kami, and on being informed of it he said: "From former times samurai have been stationed at the Palace to drive away rebels and to smite those who disobey the Imperial Commands, but it is the first time that I have ever heard of their having apparitions to deal with." But as it was an Imperial Order he went. He took with him his most trusted retainer I-no-Hayata of Totomi, who carried an arrow feathered with the underfeathers of an eagle's wing, while he himself, wearing a double kariginu, carried his lacquered bow and two barbed arrows and proceeded to the verandah of the Shishinden. The reason for his taking two arrows was that one Masayori-no-Kyo, who was at that time Sashoben, had suggested that he be chosen to deal with the monster, and so Yorimasa had determined that if he failed to hit the creature with the one arrow he would shoot the other straight at Masayori's neck. After a while, as has been described, at the time when the Emperor was always wont to be alarmed, a mass of black cloud came from the direction of the wood by Higashi Sanjo and floated over the top of the Palace. Yorimasa, looking up, saw a strange shape in the midst of the cloud and determining not to live if he missed, took an arrow, and earnestly repeating in his heart the invocation to the god of war, 'Namu

Hachiman Dai-Bosatsu!' drew the bow mightily and let fly. The arrow flew straight to the mark and Yorimasa gave a loud shout of triumph as I-no-Hayata came running up, seized the thing as it fell and, pressing it down with might and main, pierced it through nine times with his sword. Then many others ran up with torches, and when they came to inspect it they found it was a most horrible monster with a monkey's head, the body of a badger, the tail of a snake and feet like a tiger, its voice being like a Nue bird. The Emperor, out of his great gratitude to Yorimasa, presented him with a famous sword called 'Shishio' or Lion King. This was handed to the Sadaijin Yorinaga to give to Yorimasa, and as His Excellency proceeded to come half-way down the steps of the Palace, it being then the tenth day of the fourth month, the voice of a cuckoo that chanced to fly overhead echoed twice or thrice, whereupon the Sadaijin exclaimed :

"How does the cuckoo too wish to make a name in the heaven."

But Yorimasa, sticking out his right knee and spreading out his left sleeve, looked up at the crescent moon in the sky and replied :

"Then let the bow-shaped moon let fly a shaft at the bird."

Then he received the sword and retired.

This Yorimasa-no-Kyo, beside being a peerless warrior, was also a distinguished poet and much admired by his contemporaries. The bird they put into a boat and set it adrift. In the period Oho also, in the reign of Nijo-in a monstrous bird called Nue was heard to cry in the Palace, so that the heart of the Emperor was troubled, and so as had been done before he summoned Yorimasa. It was the evening of the twentieth day of the fifth month. The Nue only flew once over the Palace and its voice was not heard a second time. It was so dark that nothing could be seen and therefore there was nowhere to aim, so Yorimasa took a great whirring arrow and shot it over the roof of the Palace at the place where the cry had been heard.

The Nue, alarmed at the sound of the arrow, sprang up into the sky, when Yorimasa, quickly seizing a smaller whirring arrow, let it fly. It struck and brought down the creature, whereupon all those in the Palace came rushing out shouting confusedly. On this occasion Yorimasa received a robe of honour from the Emperor. This time it was Oi-no-Mikado no Udaijin Kinyoshi who received it to present to Yorimasa. "In ancient China," said he in admiration, "Yo-yu shot a wild goose beyond the clouds, but now Yorimasa has shot a Nue in the rain :

"Famous the deed spite the dark in the rainy season of springtime."

"Nay at the time it seemed twilight had scarcely gone by," replied Yorimasa as he received the robe and retired. Then, having received the fief of Izu, he appointed his eldest son Nakatsuna as its Governor, and having attained the Third Rank was living at ease on his estates in Tamba and Wakasa, when he started this vain revolt and perished with the Prince and his sons and grandsons.

CHAPTER XVI.

THE BURNING OF MIIDERA.

The priests of Hieizan who had formerly behaved in a disorderly manner were now peaceful and quiet, whereas Nara and Miidera, since they had received and lent their support to the Prince, had put themselves in the position of enemies of the Throne. Therefore it was resolved to proceed against both monasteries, but, with the intention of attacking Miidera first, Sahyoye-no-kami Tomomori with Satsuma-no-kami as his Lieutenant marched against the Onjoji with about ten thousand men. At the monastery about a thousand soldier-monks, arming themselves, made a shield-barrier, threw up a barricade of felled trees and awaited them. At the hour of the Hare (6. a.m.) they began to draw their bows, and the battle continued the whole day, until when evening came on three hundred of the monks and

their men had fallen. Then the fight went on in the darkness, and the Imperial forces forced their way into the monastery buildings and set them on fire.

The main temples of Honkaku-in, Joki-in, Shinnyo-in, Keon-in, Daiho-in, Joryu-in, Fugendo and the Hall of the Kyodai-kwasho with the Honzon-do, the sixteen yard Great Hall, the Bell Tower, the Baptismal Hall, the Shrine of the Tutelary Deity, the new Shrine of the Deity of Kumano, the Halls, Residences, Pagodas and Shrines to the number of six hundred and thirty seven, together with one thousand eight hundred and fifty three houses of Otsu, not to speak of seven thousand volumes of the Holy Sutras, called the Issai Kyo, which Jito had brought from China, and two thousand Buddhist statues, were suddenly reduced to ashes. It seemed as if the Five Pleasures of Heaven had departed from the world and the Three Hot Torments of the Dragon were at their height.

Now Miidera had originally belonged to the Governor of Oni, but afterwards became the chantry temple of Temmu Tenno. The principal Buddha of this temple was that which this Emperor himself specially worshipped, and which the Kyodai-Kwasho, said to be the living Miroku, who for a hundred and sixty years worshipped it, had given over to Jito Daishi. This image is said to have come down to earth from the Jewel Palace

Issai Kyo also called the Daizo Kyo, the Tripitaka with commentaries.

Five Pleasures. The five melodious sounds of the Palace, Trade, Horns, Levies and Wings.

Three Hot Torments. The Dragon is said to plunge in a boiling water three times a day.

Kyodai Kwasho. Apparently a famous priest of this temple. (Kwasho is the Sk. Upadhyaya, a Buddhist priest, as dist. from other priests; sometimes it signifies the head of a monastery) This priest was perhaps considered to be an incarnation of Miroku, or it may be revered as much as Miroku Bosatsu or Matreya. This Bodhisattva is to come as the successor of S'akya Muni after a lapse of fifty thousand years, to usher in the golden age. Kobo Daishi, the patron saint of Mt. Koya is said to be asleep there awaiting his advent. He will come and preach under the Dragon Flower Tree.

of the Toshita Heaven, the fourth of the Six Heavens of Desire, and to here await the far off time of the revelation of Miroku under the sacred Dragon Flower. Indeed a most extraordinary matter! As the Daishi here established the three symbols of a well, flowers, and water, as holy memorials that it was a place efficacious in teaching and baptism, it was called Miidera (Temple of the Three Wells). Such a holy place it was and now it has come to nothing. In an instant the Law of Tendai and Shingon was destroyed, no trace is left of its stately buildings, the Halls of the Law are done away, the sound of the bell is heard no longer, the flowers of the summer preaching have vanished and the plashing of the holy water sounds no more. The aged and virtuous teachers preach the Law no longer, and the multitudes of disciples have forsaken their studies. The Lord Abbot Enkei Shinno is dismissed from his office of Betto of Tennoji and thirteen other chief priests must vacate their posts, and all are committed to the custody of the Kebiishi, while thirty priests, including Tsutsui Jomyo Hoshi, are sent into exile. Such an upheaval and disorder in the Empire was no ordinary matter and all considered it a portent of the fall of the Heike supremacy.

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VOLUME V.

CHAPTER I.

THE CHANGE OF CAPITAL.

It was decided that the Emperor should proceed to Fuku-hara on the third day of the sixth month of the fourth year of Jisho. People thought that the change of capital was likely to take place about this time, but as they had not expected that it would be fixed so soon, there was a great uproar in Kyoto among all classes. Then, after having been arranged for the third day, it was anticipated by one day and finally settled for the second. At the hour of the Hare (6. a.m.) on the second day the Imperial Palanquin was in readiness; the Emperor was now three years old and owing to his tender years could not but acquiesce in anything. When the Emperor was a child it was the custom that the Dowager Empress should go with him in the Palanquin, but this time the precedent was not followed and the Imperial Nurse Sotsu-no-Suke alone went with him. The Empress Dowager, the Retired Emperor and the former Emperor Takakura also went in the procession. They were accompanied by the Sessho, the Dajo-daijin and all the Court Nobles, and all the Heike house headed by the Dajo Nyudo himself went with them. On the following day they arrived at Fuku-hara, and the Emperor proceeded to the country seat of Ike-no-Chunagon Yorimori, the younger brother of the Nyudo, and took up his abode there. On the fourth day the Upper Second Rank was conferred on Yorimori as a reward for the services of his house, so that he was promoted over the head of the Udaisho Yoshimichi-no-Kyo the son of the Udaijin Kanezane, this being the first time that the second son of an ordinary subject was ever advanced over the son of the house of a Sessho Kwampaku. Now the Lay-priest Chancellor, though he had changed his

mind and brought back the Ho-o to the Capital from the Toba Palace, enraged by the rebellion of Prince Takakura, had His Majesty again moved to Fukuhara, and, building a wooden chamber eighteen feet square, surrounded by a foursquare wooden fence having only one opening in it, he confined him there, and appointed Harada-no-Taiyu Tanenao to keep guard over him. As it was by no means easy for anyone to gain access to it the young men nicknamed it "Ro-no-Gosho," or "The Prison Palace". An abominable and pathetic thing even to hear of. "As for me," quoth the Ho-o, "I have not the least desire to take any part in the government; all I wish is that I may be allowed to wander at will from temple to temple for consolation." But there seemed altogether no end to the evil deeds of the Heike; ever since the period Angen they had gone on sending Courtiers and Ministers into exile or putting them to death: they had banished the Kwampaku and put the Nyudo's son-in-law in his place, and shut up the Ho-o in the Seinan Detached Palace, and then they had even dared to put to death Prince Takakura, so that people said that changing the Capital was the only thing left for them to do. But to change the Capital was by no means without precedent. Jimmu Tenno, who was the fourth son of Hiko-nagisa-take-ugaya-fuki-aezu-no-mikoto the fifth Earthly Deity, and whose mother was Tama-yori-hime the daughter of the Sea-God, being the descendant of twelve generations of Gods and the ancestor of a hundred earthly sovereigns, in the year of the cock in the cycle Kanoto succeeded to the Imperial Throne in the district of Miyasaki of the province of

Twelve generations. I.e. seven generations of Heavenly Deities and five of Earthly.

Hiko-nagisa. The fifth generation from Ama-Terasu, who was considered the first of the Earthly Deities.

Kanoto. cf. also Tsuchinoto, two of the ten expressions used for naming days and years in the ancient Japanese calendar, taken from the five elements, ki, wood; hi, fire; tsuchi, earth; kane, metal; mizu water; kinoe kinoto, hino hinoto, tsuchinoe tsuchinoto, kanoe kanoto, mizunoe mizunoto.

Hyuga, and in the tenth month of the fifty ninth year, the year of the ram of the cycle Tsuchinoto, subduing the East, he took up his abode in *Toyo-ashi-hara-no-naka-tsu-kuni*, giving it the name of Yamato. Then, having viewed the mountain of Unebi, he made there his Imperial Capital, and clearing and subduing the land of Kashihara, he built therein his Royal Palace, calling it the Kashihara Palace. Since this age generation after generation of Sovereigns have removed their Capitals to many sites in various provinces to the number of more than thirty times, yea even unto forty. From Jimmu Tenno to Keiko Tenno twelve generations of Sovereigns made their Capitals in the provinces of Yamato and did not remove to another province, but in the first year of Seimu Tenno the Capital was changed to the province of Omi and set up in the district of Shiga. In the second year of Chuai Tenno it was changed to the district of Toyoura in the province of Nagato, and while the Capital was in this province the Emperor died and his Consort the Empress Jingo succeeded to the Throne and reigned as Empress, subduing the lands of Kikai, Korai and Keitan and receiving the submission of the foreign armies. Then, returning to her country she gave birth to a Prince in the district of Mikasa in the province of Chikuzen, wherefore that place was called *Umi-no-Miya*, and this Prince, we speak it with reverence, is the god Hachiman, and when he succeeded to the Throne he was known as Ojin Tenno. Afterwards the Empress Jingo removed to the province of Yamato and abode in the Palace of *Iware-no-waka-zakura*, while Ojin Tenno resided at the Palace of Akari in Karushima in the same province. In the second year of Nintoku Tenno it was again removed to Namba in the province of Settsu and the Emperor abode in the Palace of Takatsu. In the second year of Richu

Toyo-ashi-hara, The Middle Country of fertile Reed Plains, appar. Mid-Japan.

Seimu Tenno. This happened in the reign of Keiko Tenno, and seems to be a mistake of the author.

Keitan. The northern part of Korea. This is somewhat exaggerated, for Jingo Kogo did not reach so far.

Tenno the Capital was again changed to the province of Yamato, and established in the district of Tochi. In the first year of Hansei Tenno it was removed to the province of Kawachi and the Palace was built at Shibagaki. In the forty second year of Ingyo Tenno the Capital was once more changed to Yamato and the Palace was established at Asuka in Tobutori. In the twenty first year of Yuryaku Tenno it was again moved to Asakura in Hase of the same province. In the fifth year of Keitei Tenno it was changed to Tsutsuki in the province of Yamashiro and twelve years afterwards the Palace was built in Otokuni. In the first year of Senkwa Tenno it was removed again to Yamato and the Palace was established at Iruno of Hinokuma. In the first year of the Great Reform of Kotoku Tenno it was changed to Nagara in the province of Settsu and the Emperor dwelt in the Palace of Toyosaki. In the second year of Saimei Tenno it was again removed to Yamato and the Palace set up at Okamoto. In the sixth year of Tenchi Tenno the Capital was made again in Omi and the Palace built at Otsu. In the first year of Temmu Tenno it was brought back to Yamato and the Emperor dwelt at the South Palace of Okamoto and it was called Kiyomihara-no-Mikado. The two Emperors Jito and Mommu dwelt in the Palace of Fujiwara. From Gemmyo to Kwonin Tenno seven generations had their abode at Nara, but in the time of Kwammu Tenno, on the third day of the tenth month of the third year of Enryaku, the Nara Capital was removed from the village of Kasuga to Nagaoka in Yamashiro, and on the first month of the tenth year the Dainagon Fujiwara no Oguromaro, and the Sangi Sadaiben Ki no Kosami, sent the Dai-Sozo Genkei and others to inspect the village of Uda in the district of Kadono in the same province. Then they both made the following report to the Emperor: "Having inspected the condition of the locality, we find that it is a most convenient site for the Capital, for it has on the four quarters suitable place for the four deities, Shoryu on

Shoryo etc. a Chinese idea quoted from Goshi. 青龍 *Shoryo* means a great river, the Kamogawa, 白虎 *Byakko*, a great road, the Shujaku road, 朱雀 *Shujaku* a marsh land, the fields near Toba, 玄武 *Gembu* a high mountain, Hieizan.

the left, Byakko on the right, Shujaku in front and Gembu behind." Therefore, having reported this to the deity Kamo Daimyōjin who dwelt in the district of Otagi, on the twenty first day of the eleventh month of the thirteenth year of Enryaku the Capital was removed from Nagaoka to this site. And from this time to the present day there have been thirty two generations of Sovereigns during a period of three hundred and eighty years. Since that time many Sovereigns have changed the Capital to many places, but no other spot is so excellent as this, and Kwammu Tenno, deeply convinced of this fact, ordered his Ministers and all the able men of the country to have an image of clay 8 feet high made to stand perpetually, and to attire it in helmet and armour of iron and put a bow and arrows of iron in its hand, adjuring it to protect the capital if in ages to come anyone should try to change it to any other province. It was buried on the top of Higashiyama in a standing position looking toward the west, and this mound, whenever any great event was to happen, would stir and give forth sounds. It is called Shogunzuka and is there to this day. And this Capital he gave the name of Heianjo, that is the city of peace and security. It ought to have been greatly revered by the Heike, for Kwammu Tenno was the sovereign from whom their house had its origin, and it was very foolish of them, without any good reason; to remove to another province the Capital that their Imperial Ancestor so much respected. Once in the time of of Saga Tenno, his predecessor on the Throne, the Emperor Heijo, persuaded by the Naishi-no-kami, Fujiwara Kusuri, attempted to change it, but as the Ministers and Courtiers and all the people were opposed to it he did not carry out his plan, so how impious was it of this Lay-priest Chancellor, a mere subject, to dare to remove the Capital that the Sacred Sovereign would not change. Most splendid and auspicious was the Ancient Capital; above it rose Hieizan its tutelary deity making soft the sunlight; on all sides the great temples ranged their roofs, protecting it with their holy influence, while around it the farmers and townsfolk lived in

peaceful security on the Imperial Domains. But now few wagons plough their way over the deserted roads, and but an occasional passer-by is to be seen in some lowly equipage. The houses of the city that formerly jostled each other for room are now daily becoming fewer and more ruinous; broken up and made into rafts they float down the Kamo and Katsuragawa, and the furniture and possessions of their owners are piled up on boats and brought down to Fukuhara. Ah! how sad to see the Flower Capital thus turn into an expanse of rice-fields. Who wrote them I know not, but these two stanzas were found affixed to a pillar of the deserted Palace.

*"Here for four hundred years has stood our loved city
unchanging,*

When we regard it now— Ah! what a desolate waste."

*"Leaving Miyako behind, the city where flowers ever
blossom,*

*Now, on this wind-swept shore, what are the perils we
face?"*

CHAPTER II.

THE NEW CAPITAL.

On the ninth day of the sixth month the new capital was begun. Tokudaiji no Sadaisho Sanesada-no Kyo and Tsuchi-Mikado-no-Saisho-no-Chujo Michichika-no-Kyo with the former Sadaiben Yukitaka, taking many officials with them, went to Wada-no-No to plan the nine avenues of the new city, but on so doing they found that, though there was sufficient space for five avenues, there was none left for any beyond. On their returning and reporting this to the Throne, a Council of Courtiers was held to consider the matter, and though some suggested Innaminō in the province of Harima as a better site, and others Koyano in the province of Settsu, yet in the end nothing was

Wind-swept-shore. Kaze fuku hara, a word-play on the name Fukuhara 福原 Luck-field.

decided. As the thoughts of all still lingered about the old capital, and the new one was not yet fixed, everyone felt unsettled and distracted. The old inhabitants of the district were distressed at losing their land, while those who migrated to it were troubled by the difficulties of building; indeed it all seemed like an evil dream. Then the Saisho-no-Chujo Michichika said: "In China there appears to have been a capital built with three wide avenues and twelve gates, so why can we not build the Palace in a city of five avenues? At any rate let us build a temporary Palace." Thereupon the Nyudo, after a Council of Courtiers had been held, ordered Gojo-no-Dainagon Kunitsuna to use the income of the province of Suwo and build the Palace. Now this Kunitsuna was a noble of exceeding great wealth, so that he would not be at all embarrassed by having to build the Palace, but in using the income of the province it seemed hardly likely that the people would escape hardship.

On account of all these critical happenings the Ceremony of the Accession of the Emperor was put off; indeed when the land was thus in confusion owing to the change of capital and the building of a new Palace, the time was highly unsuitable. In ancient times, in the days of a certain most revered Sovereign, the Palace was built with a thatched roof without even any eaves, and, noticing that little smoke went up from the houses of the people, the Emperor remitted the taxes, thus showing mercy to his subjects and succouring the land. So also we find an example of the same kind in China where in So the flowery terraces of the Shokwa Palace devastated the people, and in Shin the building of the splendid halls of A-ho threw the country into disorder, while how different was the case of Tai-so of To, who built his palace of Rinsan of undressed logs and roofed it with a thatch of untrimmed reeds, who used no decorated boats or chariots, and spent no wealth on gorgeous dresses, fearing there-

A certain most revered Sovereign. Nintoku Tenno is referred to.

The people 黎民 lit, the black or black headed people.

A-ho. the famous palace built by the first Emperor of Shin.

by to impoverish his subjects, so that he made no royal processions, and the pine-shoots grew on the tiles of his roof and the ivy clustered thickly on the walls of his palace.

CHAPTER III.

MOON-VIEWING.

The ninth day of the sixth month was fixed for the commencement of the new Palace, the tenth day of the eighth month for the celebration of the raising of the roof-beams and the thirteenth day of the eleventh month for the Imperial Entry. The Ancient Capital was now falling into ruin, but the new one was full of life and bustle. Thus sadly did the summer pass and the autumn had already come on. When the autumn was almost half over, those who were in the new capital of Fuku-hara went out to the places famous for moon-viewing. Some went along the shore from Suma to Akashi, recalling the ancient memories of the romance of Prince Genji, and some crossed over the strait to the Isle of Awaji to gaze at the moon at Ejima-ga-iso. Others made their way to Shiraura, Fukiage, Wakanô-Ura, Sumiyoshi, Naniwa, Takasago, or Onoue and stayed to view the moon at dawn before returning. Those who had stayed behind in the Ancient Capital went to Hirosawa at Fushimi for moon-viewing.

Now Tokudaiji-no-Sadaisho Sanesada-no-Kyo, being greatly devoted to the moonlight scenery of the Ancient Capital, after the tenth day of the eighth month went up thither from Fuku-hara. Ah! how changed did he find everything. Before the front gates of the few remaining houses the grass had grown thickly, and in the dew-laden courts was a tall undergrowth of mugwort and rushes, while the chirp of the insects shrilled everywhere, and the chrysanthemum and purple orchid grew wild as in the plains. Only the Omiya Palace at Konoe Kawara still recalled the grandeur of former days. The Sadaisho proceeded to this Palace with his retainers and knocked at the outer gate. From

within the voice of a woman called reproachfully. "Who is it that brushes the dew from the weeds of such a neglected place?" "It is the Sadaisho who has come up from Fukuvara," was the reply. "Ah, in that case, since the great gate is locked, I pray you enter by the postern on the eastern side," she answered. So the Taisho entered by the eastern postern. Now the occupant of the Palace, the Senior Dowager Empress, Consort of Konoe Tenno, finding time hang heavy on her hands, had opened the lattice on the south side of her apartment and was solacing herself by playing on the biwa, reviving the while her memories of former days, when unexpectedly the Sadaisho entered. His appearance greatly surprised the Empress, who laid aside her biwa and exclaimed: "Ah! is it indeed reality or am I in a dream? But pray enter." In the volume of the Genji Monogatari called 'Uji' it is written how the daughter of the Lay-devotee Prince, oppressed with melancholy at the passing of autumn, spent the night playing the biwa to calm her troubled spirit, and becoming impatient at last for the moon of dawn to appear, her feelings overcame her and she beckoned to it with the plectrum of her biwa. By this we can understand something of the Empress' feelings.

Now in this Palace was a waiting damsel who went by the name of 'Eve-awaiting Maid,' and the reason of this nick-name was that once the Empress had asked which was the most affecting, the awaiting a lover in the evening or the parting from him in the morning, and the girl had replied with the verse:

"Sadder the bell at eve when we wait in vain for his coming;

Nought is the cry of the bird, hast'ning the parting at dawn."

Uji. This passage occurs in the volume entitled 'Agemaki'. It is thus referred to because the section of which it forms a part is called 'Uji jitcho'.

Lay-devotee Prince. Ubasoku no Miya. Ubasoku is the Sansk Upasaka, a layman who promises to keep the principal commandments, but without becoming a monk.

Calling this lady, Sanesada-no-Kyo conversed with her about many things past and present, and then he made the following song in the Imayo style about the ruined state of the former capital ;

*"When we now view the capital of yore,
How is it wasted like a reed-grown plain ;
Through all its chambers pours the moon's pale light,
The blasts of autumn pierce me to the bone."*

This strain he sang three times clearly, and the Empress and all her lady attendants were so moved that they buried their faces in their sleeves and wept.

Meanwhile the dawn broke and the Sadaisho took leave of them and returned to Fukuhara. On the way he called a certain Kurando of his company and said to him : " I think that lady-in-waiting seemed very much pained at parting, I pray you go back and say something suitable to the occasion." So the Kurando hurried back again at his bidding, and improvising this stanza, recited it to her as though from his lord :

*"Though you said it is nought, the cry of the bird at the
dawning ;*

Now at this very dawn, why is your countenance sad ?"

Without hesitation the lady replied :

*"Though we are pained at the bell when at eve we grow
weary of waiting ;*

Yet when at dawn he returns, hateful the cry of the bird."

Then the Kurando hastened back again and related the whole affair to his lord, whereat the Sadaisho praised him saying that it was well said indeed ; and ever after this Kurando was known as ' Mono-ka-wa-no-kurando, after the first words of his poem.

The three couplets of the lady and the Kurando run thus :

Matsuyoi no fukeyuku kane no koe kikeba,
Kaeru ashita no tori wa mono ka wa.

Mono ka wa to kiki ga iikemu tori no ne no,
Kesa shimo nado ka kanashikarurammu.

Mataba koso fuke yuku kane no tsurakaramme
Kaeru ashita no tori no ne zo uki

CHAPTER IV.

EVIL SPIRITS.

Since the Heike removed the capital to Fuku-hara, people were much troubled by evil dreams, and many strange occurrences took place. One night, when the Nyudo had retired to his bed, suddenly the whole room was filled with faces innumerable, peering at him. Kiyomori was not at all perturbed but looked up and glared at them in return, whereupon they all faded away and vanished. And in the Oka Palace which was then being built, though there were no especially great timbers, yet one night there was heard a crashing sound as of great timbers falling, and then a great shout of laughter up in the air as though two or three thousand people were all laughing at once. Verily, it was considered, this must be the work of the Tengu, so a guard was stationed, fifty men by day and a hundred by night, called the guard of the whizzing arrows. For when they shot these whizzing arrows toward the direction where a Tengu was, there was no sound, but if it was shot at a place where there was none, then there was a burst of laughter. Also one morning when Kiyomori went out of his chamber and passed through the wicket gate to view the garden, at once the garden was filled with a heap of skulls of dead men without number that rolled and writhed one over another, up and down and in and out, rattling and clattering as they moved. The Nyudo called to his attendants, but it chanced that there was no one to answer. Then all the skulls came together and united into one huge skull like a mountain in size, that seemed to fill the whole garden, perhaps a hundred and forty or fifty feet high, and in this great skull appeared millions of great eyes like the eyes of a man, that glared at the Nyudo with an unwinking stare. The Nyudo on his part was quite unmoved, and stood his ground glaring at them in return for some time, when as the dew or hoar-frost that melts in the sun, they vanished away leaving not a trace

Tengu. A flying demon, half man, half bird; the Japanese Harpy.

behind. Also it happened that this Lay-priest Chancellor had in his stables a horse that he was especially fond of, so that he appointed many attendants to look after it night and day, and in one night a rat made a nest in its tail and produced young ones therein. As this was a very strange phenomenon the Imperial diviners were consulted about it, and they declared it to be a portent of grave significance. Now this horse had been presented to the Nyudo by Oba Saburo Kagechika of Sagami, and was renowned as the finest horse in all the eight eastern provinces. It was black with a small patch of white on its forehead and was named Mochizuki. It was afterward given to Abe-no-Yasuchika, Chief of the Diviners. Now in former times, in the days of Tenchi Tenno, a rat made its nest and brought forth young in the tail of a horse of the Imperial Stables, and thereupon there followed an insurrection of bandits in Korea. It is recorded in the 'Nihon Shoki.' It happened also that a young retainer of Gen Chunagon Masayori-no-Kyo had a very ominous dream. He dreamed that he was in the Imperial Department of Rites in the Palace and that a number of Lady Officials of the Court, clad in the stately robes of ancient ceremony, had assembled there as for a council. She who sat in the lowest seat, and who seemed to be a supporter of the Heike, was driven out of the assembly, while an old man of dignified bearing, who sat in the highest place, declared that the Sword of Commission that was deposited with the Heike should be returned and given to Yoritomo the former Uhyoye-no-suke, now in exile in the province of Izu; upon which another elder who sat by his side demanded that afterwards it should be given to his grandson. On the young samurai asking in his dream what was the meaning of this, yet another old man told him that the Lady Official who sat in the lowest place and was a partizan of the Heike was Itsukushima Daimyojin, while he who said that the Sword

Sword of Commission. Setto 節刀 The sword presented by the Emperor to a general with which to subdue the enemies of the Throne, and thus the sign of the supreme military authority in the Realm.

should be given to Yoritomo was Hachiman Daibosatsu, and the other who wished it given to his grandson was Kasuga Daimyōjin, at the same time informing him that he himself was Takeuchi Myōjin. When he awoke, the young man told this dream to someone, so that it came to pass that the Nyudo heard of it, whereupon he immediately sent a messenger to Masayori-no-Kyo bidding him send the young samurai who had had this dream that he might question him further about it. The young samurai, fearing some evil consequences, ran away, and Masayori himself went to the mansion of the Nyudo and denied the whole story; after which no more was heard about it. It was a remarkable thing too that the silver mounted halberd that had been given to the Nyudo in a divine dream by Itsukushima Daimyōjin after he had worshipped at her shrine when he was Aki-no-kami, suddenly disappeared one night in a strange manner. How sad it was that though the Heike had guarded the Imperial House and protected the Empire up till now, they should disobey the Imperial Order and be deprived of their Sword of Commission.

CHAPTER V.

OBA RIDES HARD TO FUKUHARA.

Now when the Saisho Nyudo Seirai heard these things in his retirement at Koya, he exclaimed: "Truly the end of the supremacy of the Heike draws nigh. That Itsukushima Daimyōjin should favour the Heike is quite natural, and as that deity is the third daughter of the Dragon King Shakatsura, she will be a female deity; moreover it is also not without reason that Hachiman Daibosatsu should speak of giving the Sword of Commission to Yoritomo, but I do not at all understand why Kasuga Daimyōjin should ask for it to be given to his grandson

Hachiman Daibosatsu. Tutelary deity of the Minamoto family, as Kasuga Daimyōjin was of the Fujiwara. After the line of Yoritomo became extinct a prince of the Fujiwara family was made Shogun, and as this passage is doubtless a 'vaticinium post eventum,' it gives a terminus a quo for the date of this part of the work.

afterwards. Can it be that after the Heike have been destroyed and the Genji have succeeded to their power the Courtier Ministers of the line of Kamatari will become rulers of the country?" Then a certain priest who was with him answered: "Verily the Glorious Deities deign to put away their effulgence and descend to earth to become incarnate in divers manners, at times appearing as female deities and sometimes again as ordinary mortals, and seeing that this Itsukushima Daimyōjin indeed possesses the Three Enlightenments and the Six Supernatural Powers, it is not difficult for her to appear as a mortal. Thus though a man may weary of this fleeting world and enter the True Path, and devote himself with a single mind to the Future Enlightenment so that all else is nothing to him, yet when he hears of good government he will rejoice, and when he learns of trouble he will be moved. This is indeed the way of all men.

Now on the second day of the ninth month it came to pass that Oba Kagechika of Sagami rode hard to Fukuhara with these tidings: "On the seventeenth day of the eighth month the former Uhyōye-no-suke Yoritomo who was exiled to Izu, in league with his father-in-law Hojo no Jiro Tokimasa, attacked the residence of the deputy governor of Izu, Izumi-no-Handwan Kanetaka, by night and slew him, after which with some three hundred horsemen under Doi, Tsuchiya, Okazaki and others, he retired on the defensive to Ishibashiyama. I then, having got together about a thousand horsemen of our partizans, at

Three enlightenments. 三明 Sk. Trividya, or Three clear conceptions i.e. as to (a) the impermanence of all existence, (b) the wretchedness of all beings, (c) the unreality of bodily existence.

Six supernatural powers. 六道 Sk. Abhijñā. Acquired by S'akya Muni on the night before he became Buddha, and which all Arhats possess. They are (a) The power to see instantaneously any object in the Universe, (b) Power of understanding every sound of the Universe. (c) Power to assume any shape or form and to be exempt from the laws of gravitation and space, (d) Knowledge of all forms of pre-existence of oneself and others. (e) Intuitive knowledge of the mind of all other beings. (f) Supernatural knowledge of the finality of the stream of life.

once pressed on and attacked them and drove them headlong, so that Yoritomo after making a desperate stand with seven or eight horsemen who were left, fled to Sugiyama of Doi for refuge. Then Hatakeyama on our side gathered together some five hundred horsemen and attacked Miura Osuke of the Genji who mustered about three hundred. The fight took place on the shore of Kotsubo at Yui, and Hatakeyama was defeated and retired to the province of Musashi. After this Hatakeyama gathered his whole clan with Kowagoe, Inake, Koyamada, Edo and Kasai, seven parties of soldiers in all, and numbering about two thousand, and besieged Miura in his castle of Kinugasa. After attacking it was taken and Osuke was slain, the survivors of his force taking boats at Kuri-ga-hama and fleeing to Awa and Kazusa."

CHAPTER VI.

ENEMIES OF THE MIKADO.

Thus were the Heike soon rudely awakened from their pleasant diversion of removing the capital. The younger among the Nobles and Courtiers exclaimed with apprehension: "Ah! it seems that some crisis is at hand, let us then prepare to fight at once." Now at this time Hatakeyama Shoji Shigeyoshi, Koyamada no Betto Arishige and Utsu-no-miya no Saemon Tomotsuna were in the capital taking their turn as Imperial Guard, and Hatakeyama said: "We all know that Hojo is friendly with Yoritomo and likely to plot with him, but it is difficult to think that the others have thus opposed the Throne." Whereat many others agreed with him, though there were others who dissented, murmuring: "No, no, a great crisis is upon us." The Lay-priest Chancellor on his part flew into a great rage: "This Yoritomo," he exclaimed, "ought to have been executed when his father Yoshitomo rebelled in the twelfth month of the first year of Heiji, but the urgent entreaties of the late Ike-no-Zenni prevailed and he was sent into exile. Now he is so far

wanting in any gratitude as to draw his bow against our house. How can the gods and the Three Sacred Things pardon such iniquity? Surely he will suffer the punishment of heaven."

Now the first example of an opponent of the Throne was in the fourth year of the reign of Iware-Hiko-no-Mikoto (Jimmu Tenno), when in Takao village in the district of Nagusa in the province of Kishu there was a certain spider, long of legs and short of body, whose strength was greater than that of the strongest man, that wrought great damage to the people. The Imperial Army went forth to meet it, and when they had read the Imperial Decree, made a net of wild vines with which they caught it and killed it. Since that time the following persons have attempted treacherously to overthrow the Imperial Authority. Oishi no Yamamaru, Prince Oyama, Yamada no Ishikawa, the Minister Moriya, Soga no Iruka, Otomo no Matori, Būnya no Miyada, Tachibana no Hayanari, Hikami no Kawatsugi, the Imperial Prince Iyo, Dazai no Shoni, Fujiwara no Hirotsugu, Emi no Oshikatsu, Prince Sahara, Igami no Hirokimi, Fujiwara no Nakanari, Taira no Masakado, Fujiwara no Sumitomo, Abe no Sadato, Muneto, the former Tsushima-no-kami Minamoto no Yoshichika, Akusafu, and Akuemon-no-kami, more than twenty in all, and of all these there was not one that attained his desire, but all of them left their carcasses to bleach on the mountain or plain, while their heads were exposed on the public scaffold. In the present generation the Throne is held in light esteem, but in former days when the Imperial Decree was read withered herbs and trees would straightway put forth flowers and fruit, and the birds of the air would obey. Not so very long ago, when the Mikado of the Engi era (Daigo Tenno), was proceeding to Shinzen-en, a heron was seen by the brink of a pond, and the Emperor ordered an attendant of the sixth rank to catch it. The Courtier wondered how he was to do so, but as it was the Imperial Mandate, he went towards it, when the heron at once prepared to fly away. "The Mikado Commands" cried the Courtier," whereupon the bird crouched down and did not

move, so that he caught it and brought it to the Emperor. "How admirable indeed," said His Majesty, "that this heron should thus obey the Imperial Behest; let the fifth rank be hereby conferred upon it." Moreover the Emperor with his own hand bound round its neck a tablet declaring that from that day it should be promoted to be the King of the herons, after which it was set free. This heron was not intended to be taken to make sport for His Majesty, but to show the power of the Imperial Authority.

CHAPTER VII.

THE PALACE OF KAN-YO.

To quote a foreign precedent. Tan, Crown Prince of En, was taken captive by the Emperor of Shin and kept imprisoned for twelve years. Then, weeping, he petitioned the Emperor saying: "I have an old mother in my native land and I long to see her once more; grant me I pray you permission to return." But the Emperor only derided him saying: "If horns grow on a horse and a crow be found with a white head, then I will allow you to return." Then Tan, prostrating himself on the ground and looking up to heaven, prayed earnestly that these things might be caused to happen, that he might return to his country and see his mother once again. Now Myo-on Bosatsu went to Ryosen in India to punish the unfilial, and Koshi and Genkai in China first taught the people filial piety. So the Three Treasures of the Hidden and Revealed felt compassion for his filial desire, and there came a horse with horns to the Palace, and a crow with a white head appeared sitting on a tree in the Imperial Garden. The Emperor was greatly astonished at such an extraordinary thing and, out of respect for his

Myo-on Bosatsu. Sk. Gadgadasvara. A fictitious Bodhisat who resides in the fabulous universe called Vairochana Ras'mi Pratimandita, and appeared in thirty eight different transformations to save mankind.

Ryosen. v. sup.

Koshi, Genkai. Confucius and Yen-hui.

Royal Word, he remitted the imprisonment of Tan and sent him back to his native country.

But afterwards he repented of his generosity. Now between the countries of En and Shin there was another country called So, and on its boundary ran a great river over which there was a bridge called the bridge of So; and The Emperor sent his troops to this bridge to cause him to fall into the river when he should have crossed to the middle of it. But though he fell into the midst of the river, he was so fortunate as not to drown, but going as though on dry land he safely reached the farther bank. Wondering how this could be, he looked back and perceived that innumerable turtles were floating on the water, and that they had ranged themselves in a line on the surface so that he had been able to cross over on their backs. Tan, filled with resentment, would not submit to the Emperor so he sent his army to destroy him. Tan, greatly alarmed, sent for a certain warrior named Kei-ka and made him Prime Minister, whereupon Kei-ka in turn summoned another soldier called Den-ko to his aid. Then Denko said: "Did you send for me to assist you thinking I was young and strong? A Kirin may spring a thousand miles it is said, but when he is old he is worse than a bad horse; so how can I, now that I am old, be of any use to you? It will be better to find a more vigorous soldier than I am." "Ah," replied Kei-ka, "do not tell anyone of this affair." "If this thing becomes known," answered Denko, "I shall lose my reputation in future, and there is no shame worse than that one lose his good name." So saying he dashed his head against the plum tree that stood by the gate and died.

Now there was another warrior named Han-yo-ki, and he was a subject of Shin, but as his parents and relations had been put to death by the Emperor, he fled to En. Then the Emperor of Shin sent a proclamation through the four seas saying:

Tan. 丹 En. 燕 Emperor of Shin 秦の始皇帝

Keika 荊軻 Denko. 田光. In the original Chinese history it is Denko who is first summoned and who recommends Keika.

Whoever shall bring me a map of En and the head of Han-yo-ki shall receive five hundred pounds weight of gold." Then Kei-ka went to Han-yo-ki and said: "I hear that anyone who takes your head to the Emperor of Shin will receive five hundred pounds of gold; if then you will give me your head that I may take it to him, he will certainly divert himself by looking at it. At that time it will not be difficult for me to draw a sword and stab him to death." When Han-yo-ki heard this proposal he was greatly amazed and then drew a sigh of gladness. "The Emperor has slain my parents, my uncles and my brethren," he exclaimed, "and I brood over it day and night, for an unbearable resentment has pierced me to the bone; if therefore you will kill him indeed, most willingly I give you my head." And he cut off his head and died.

Now there was another soldier named Shin-bu-yo who had fled to the land of En when he was but a boy of thirteen, after having taken revenge on his enemy; he was a matchless warrior whom little children would embrace when he smiled, while grown men would faint at his angry frown. This man Kei-ka took with him as a guide to the capital of Shin and they both set out. One night as they were stopping at a certain mountain-village they heard the sound of music coming from another hamlet near by, and made divination from the tune that was being played in order to determine whether their enterprise would be successful. "The enemy is water and we are fire. The rainbow cannot pierce the sun. Our aim will be difficult to carry out," was the oracle. However, as it was not convenient to return now, they went on and in due time arrived at Kan-yo-kyu the capital of Shin, and announced that they had brought to the Emperor the map of En and the head of Han-yo-ki. The Emperor sent an envoy to receive their presents, but, as they refused to deliver them up except to the Emperor himself, he bade that they should be summoned to be received in audience by the Court. Now the circumference of the city of Kan-yo-kyu was eighteen thousand three hundred and eighty miles, and

the Palace was built up three miles above the level plain. Here was the Hall of Longevity and the Gate of Eternal Youth : a sun wrought of pure gold adorned it, and a moon of silver, and it was strewn with sand of pearls, rubies, and gold. It was enclosed on all sides by a wall of iron four hundred feet high, and over the Palace was stretched a net of iron to keep away all evil demons from the under-world ; and as this wall obstructed the wild geese in their flight in spring and autumn, an iron gate called the Wild Goose Gate was made in it for them to pass through. Within it was the Palace called the Aho-den where the Emperor was wont to proceed to give audience for the affairs of state : it was nine cho in length from east to west and five cho from south to north, its height being three hundred and sixty feet, while banners fifty feet in height could easily stand under its floor. It was roofed with tiles of emerald and shone with gold and silver below. When the two, Kei-ka carrying the map of En and Shin-bu-yo the head of Han-yo-ki, had half ascended the jewelled staircase, Shin-bu-yo, overcome by the immensity and splendour of the Palace, was seized with a fit of trembling. The retainers, seeing this, said : " Common people must not approach our Lord ; the superior man does not approach the common herd, if he does so he risks his life." Then Kei-ka turned and replied : " Bu-yo has no treacherous intent, but he is a rustic only accustomed to the ways of the country, and has no experience of a Court like this, so he is naturally embarrassed." Thus the retainers were pacified, and they were permitted to enter the Emperor's presence and exhibit to him the map and the head. Now as the Emperor was looking at the head, he caught sight of a gleaming knife at the bottom of the box in which it was presented, and immediately started back, but as he did so Kei-ka seized his sleeve and struck at his breast with the knife. At this time, though the Palace was crowded with scores of thousands of armed retainers, not one of them dared to lift a hand to help their master ; they only deplored the crime of such a treacherous subject. But the Emperor entreated

Kei-ka saying ; " I pray you allow me a short respite, for I desire greatly to hear the Empress play on the Koto once more ; " to which request Kei-ka assented. Now the Emperor had three thousand consorts, among whom the lady Kwa-yo was an unrivalled player on the Koto, so that the wrath of the fiercest warrior was calmed when he heard her, and the birds would descend from the air, and the trees and flowers move in harmony with her music, and now that in tears she played to her Lord for the last time none could resist the spell of her melody. Kei-ka bowed his head and listened, and for a while his fierce and revengeful mood relaxed. Then the lady Kwa-yo began a second piece and the words that she sung were these :

*" Though a seven-foot screen may be high,
Is it not possible to leap over it ?
Though a length of silk gauze may be strong,
If you jerk it will it not tear ? "*

These words passed unnoticed by Kei-ka, but the Emperor heard and understood, and suddenly tearing his sleeve, he leaped over the seven-foot screen that stood near and ran and took refuge behind a copper pillar. Then Kei-ka sprang up fiercely and hurled the dagger at him, but the Emperor's Physician-in-Waiting immediately threw his medicine bag so that it caught the dagger, which struck and pierced half through the six-foot copper pillar. Kei-ka had no other weapon, so he could do no more, and the Emperor returning to his place took his own sword and cut him to pieces, Shin-bu-yo being put to death also. Then the Emperor gathered his army and marched against Tan of En. Thus if the blue sky does not permit, the rainbow cannot pierce through the sun ; the Emperor escaped and Tan was destroyed at the last. Yoritomo will also come to an end in like manner, said those who wished to flatter the Heike.

CHAPTER VIII.

THE AUSTERITIES OF MONGAKU.

Now this Yoritomo had been spared and banished to Hiru-

ga-kojima in Izu in the domain of Hojo on the twentieth day of the third month of the first year of Eiryaku only through the urgent pleading of the late Ike-no-zenni, when his father Sama-no-kami Yoshitomo was executed in the twelfth month of the first year of Heiji for the rebellion that he made. He was at that time fourteen years of age, and having spent some twenty autumns in exile was now of mature years; and if one should wonder why he stirred up a revolt in this year, it was because of the exhortation of Mongaku Shonin of Takao.

This Mongaku was formerly known as Endo Musha Morito and was the son of Watanabe no Endo Sakon-no-Shogen Mochito, having been a retainer of Josei-mon-in, a consort of Toba-in, but at the age of nineteen, possessed by a desire to enter the Way of Buddha, he shaved his head and started to practise mortification of the flesh. With the intention of proving how much he could endure, he stripped himself naked and lay down on his back in a bamboo thicket in the depth of the mountains under the scorching sun during the hottest days of the sixth month, when there was no breath of wind, and the horse-flies and mosquitoes and wild bees and ants and every kind of poisonous insect came and settled on his body and bit and stung him, but in spite of this he did not move a muscle. Thus he remained for the space of seven days, but on the eighth day he arose and asked whether religious asceticism demanded as much as this or not. "If it was so severe" was the reply, "how could people survive it?" Thus reassured, he began his austere life by going to Kumano, intending to live in retirement at Nachi. Now at Nachi is a famous water-fall, and Mongaku determined to bathe in it as a religious exercise. It was past the tenth day of the twelfth month when he arrived there and the snow had fallen thickly; the river that ran through the valley was silent in its icy shroud; the freezing blasts blew fiercely from the mountain-tops and the water-fall was a mass of crystal icicles, while the

Invoking the magic power. Lit. the Mantras or magic words of the Dharani practised by the Shingon Sect.

twigs were everywhere hidden under their heavy coat of snow. Mongaku, invoking the magic power of Fudo Myo-o, immersed himself up to the neck in the pool of the water-fall and remained thus two, three, then four days, but on the fifth, unable to endure any longer, losing his senses he was washed away by the mighty volume of the falling water, and carried some six or seven hundred yards down stream, his body dashing against the sharp edged rocks as it rose and fell in the swirling current. Then suddenly there appeared a beautiful boy who seized his hand and drew him safely up on to the bank. The bystanders, seeing his dangerous plight, soon kindled a fire and warmed him so that he recovered consciousness, for it was not his fate to perish, but as soon as he again drew his breath and opened his eyes, he glared about him in great anger, crying out with a loud voice: "I am under a vow to stand under the water-fall for thrice seven days and repeat the magic invocation of Fudo three hundred thousand times, and to-day being only the fifth day, who has dared to pull me out?" On hearing these words the hair of their heads stood up and they could say nothing. Then he plunged again into the water-fall and stood as before for two days, and on the second day eight boys appeared and grasped both his hands to draw him from the water, but he resisted them strongly and would not move. On the third day he again became as one dead, whereupon, that the water-fall should not be polluted, two heavenly youths, with their hair bound up tightly, descended from above the fall, and rubbed the whole body of Mongaku from head to foot with their warm and perfumed hands, so that he breathed again as one in a dream, and asked who it might be that thus had compassion on him. "We are Kongara and Seitaka, the messengers of Fudo Myo-o,"

Kongara Doji and Seitaka Doji stand at the left and right hand of Fudo Myo-o.

Fudo Myo-o. One of the Five Mystic Kings, represented with a ferocious expression, and surrounded with a halo of flame; he holds a sword in one hand and a rope in the other with which to subdue evil influences.

replied the two youths, and we have come in obedience to the command of the Myo-o, "Mongaku has made a sublime vow and is now undergoing unparalleled austerities; go ye and succour him." Then Mongaku cried with a loud voice; "Where is the abode of the Myo-o?" "His abode is in the Tosotten, the fourth Heaven of Desire," they replied as they ascended far aloft above the clouds. Mongaku clasped his hands and exclaimed fervently: "Now am I full of hope, for even Fudo Myo-o knows of my austerities;" and he again took up his position in the water-fall. But from henceforth he was favoured by most gracious signs of divine assistance; the bitter wind no longer pierced his body, and the falling water felt warm and soothing, and so he completed the three weeks of his vow and afterwards spent a thousand days in retirement at Nachi. Then he started to travel round the whole country as a pilgrim, ascending Omine three times, Katsuragi twice, and then proceeding to Koya, Kogawa, Kinbusen, Hakusan, Tateyama, the peak of Fuji, Izu, Hakone, Togakushi in Shinano, and Haguro in Dewa, until at last, feeling a longing for his native province, he returned to the Capital, hardened like a well-tempered blade by his privations, and wise enough to pray down a flying bird from the sky.

CHAPTER IX.

KWANJINCHO.

Thereafter Mongaku retired to the mountain recesses of Takao to meditate. In this mountain was a temple called Shingoji, which Wake-no-Kiyomaro had built in the time of Shotoku Tenno, and which had not been repaired for a long time. In spring the mists filled it, and in autumn the fog was its only occupant; the doors had been blown down by the winds and lay rotting under the fallen leaves. The rain and dew had despoiled it of tiles, and the altar of Buddha stood bare to the

Tosotten. Sk. Tuchita, the fourth Devaloka, where all Bodhisattvas are reborn, there to promote the Way until they are reborn as Buddha.

sky. No priest abode there to read the Sutras, only the sun and moon shone betimes into it. Mongaku, having made a vow to rebuild this temple, drew up a roll for donations and went round in all quarters to seek supporters, and in the course of his wanderings he came to the Hojuji-den where the Ho-o was residing, and requested His Majesty to make a contribution. But it chanced that the Ho-o was at the time engaged in some amusement and paid no attention, so Mongaku, who was naturally a bold and uncompromising character, knowing nothing of the Ho-o's disinclination, but only thinking that the attendants had not told him, forced his way through into the Imperial Garden and shouted out loudly : " Oh most merciful Lord, how can it be that you pay no heed to such a matter as this? And forthwith he spread out the roll of Kwanjincho and lifting it up high before him began to read ;

" Contribution roll of the novice Mongaku, who, desiring to obtain the great blessedness of happiness in this world and in the world to come, respectfully begs the assistance of all, high and low, priest and layman, in building a temple on the holy site of Mount Takao. When we consider it, all-embracing is the Eternal Mind. Though we use the appellations of Buddha and Mankind, albeit there is no distinction between these things, yet, since the clouds of Illusion accompanying the Buddha-nature spread thick over the mountain of the Twelve Causes of Existence, the Moon of the Pure Lotos of the mind is obscured and does not appear in the Great Abyss of the Three Poisons and Four

Kwanjincho. A book in which contributions for religious purposes were recorded.

Eternal Mind. Shinnyo, the Eternal Reality that underlies the Universe. As this is the only reality, it follows that the difference between phenomena is only apparent, and the enlightened person knows that it does not exist.

Twelve Causes of existence. Ju-ni-Innen. Sk. Nidana.

Three Poisons. Lust, Anger, and Folly.

Four Prides. Usually Seven are mentioned, perhaps four of these are meant ; another reading here gives, the Three Mysteries and the Four Mandaras.

Prides. Alas ! how pitiable ! The sun of Buddha quickly set, and dark and gloomy is the way of the revolving wheel of births and deaths. So men give themselves up to passion and wine. Who will be grateful for the delusion of the raging elephant and the capering monkey ? How can they who hate mankind and the Law hope to escape the torments of Emma and his jailers ? I, Mongaku, though I have put away the dust of this world and donned the robe of the recluse, find evil Karma still mighty in my heart ; day and night it arises, and the virtue that sprouts up within me becomes unpleasing to my ear and is cast away. Alas ! how painful ! Returning again to the fire-pits of the Three Ways, I must revolve through the grievous wheel of the Four Births, so that, through the ten thousand times ten thousand volumes of the Sakya Sage, revealing in every volume the affinity of the Buddha-seed, even the most true Law of Cause and Effect, it may not be impossible to attain to the Farther Shore of Perfect Enlightenment. Thus I, Mongaku, weeping at the gate of this life of impermanence, to encourage priests and laymen, high and low, to make connection with the Paradise of the highest Lotus Throne, am intending to build a holy place for the Buddhas and Bodhisats. Takao-zan is a mount of high peaks, thick wooded like the Vulture Peak of Ghridrakuta, and of quiet valleys and mossy retreats like those of Shosando in China. The mountain streams gurgle and fall in foamy cascades, the apes scream in the crags and sport in the branches. Remote from the haunts of men, free from the dust and noise of the world, there is nothing to disturb our devotions : it is a very excellent site, most suitable for worshipping Buddha. The contributions are small ; who is there who will not assist ? Whoever gathers a little sand for a

Elephant and Monkey. Prob. Anger and Folly.

Three Ways. Hell, Pretas and Animals.

Four Births. Sk. Tchaturyoni, i.e. (a) Placental birth, as man or animal, (b) from an egg, as birds, (c) from moisture, as fish or insects, (d) by transformation, as Bodhisattvas.

Farther Shore. i.e. Nirvana, which is reached across the 'great ocean of births and deaths'

pagoda acquires merit in his Karma relation, how much more he who contributes even a small amount of money or property? So shall all both in city and country, far and near, rustics, priests, and laymen, sing of the Sovereign and this age and its contentment as the golden age of the rule of Gyo and Shun in China, and smile as those who meet after a long parting. And if these sacred rites and mysteries are performed in their entirety, all shall attain to the Terrace of the True Gate of the One Buddha, and enjoy the immeasurable and innumerable blessings of the Three Buddha persons. The above composed by me Mongaku with the purpose of obtaining subscriptions as stated. The third month of the third year of Jisho.

CHAPTER X.

THE EXILE OF MONGAKU.

Now it happened that at this time the Dajō-daijin Myo-on-in was playing the Biwa and reciting, while Azechi-no-Dainagon Sukekata-no-Kyo was playing the six-stringed Koto, and his son Uma-no-kami Suketoki was singing and dancing the Saibara, Morisada, an attendant of the Fourth Rank, keeping time meanwhile and singing various Imayo measures, so that the Palace resounded with musical strains and they were all very merry. The Ho-o himself had deigned to join in the singing also, when suddenly the loud and strident voice of Mongaku broke in on their melody, spoiling the harmony and entirely upsetting the rhythm. "What is this?" exclaimed the Ho-o in great wrath, "who is this boor who dares to interrupt Our Imperial Pleasure? Strike him down, someone!" At this the young and impetuous among the samurai in attendance rushed forward, each trying to be foremost, headed by one, Sukeyuki Hangwan by name, who

Gyo and Shun. The golden age in China.

Three persons, Sk. *Trikaya*: i.e. Nirmanakaya, Buddha in human form, Sambhōgakaya, Buddha as a personification of some virtue, Dharmakaya, Buddha as the Eternal Reality,

shouted out, "Down with this villain who dares to disturb His Majesty's Amusement." "I don't move from here until I receive the grant of a manor towards the cost of my temple on Mount Takao," replied Mongaku calmly, and then as he saw that they meant to attack him, shifting the Kanjincho to his other hand, he gave Sukeyuki Hangwan a blow on the head that knocked off his eboshi, and then doubling his fist struck him another in the chest that sent him flying backwards, so that he took to his heels and fled into the interior of the Palace. He then drew from his bosom a dirk with the hilt wound with the hair of a horse's tail, and baring the blade stood waiting, ready to strike down any who approached. As he sprang round in all directions with the Kanjincho in his left hand and the blade gleaming like ice in his right, it looked as if he had a sword in each hand. Nobles and Courtiers, terrified at such an amazing scene, ran about in all directions, so that the party of the Ho-o was quite broken up and the whole Palace was in an uproar. Then one of the Palace Guard, Ando Musha Migimune by name, drew his sword and rushed upon Mongaku, who also sprang forward to meet him. Ando Musha, not wishing to shed blood, turned the edge of his weapon and struck him a heavy blow with the back on his sword-arm, and then, as he staggered back a little, dropping his sword sprang on him with a shout to grapple with him. Mongaku, falling undermost, gripped his opponent's right arm as he did so and held on tight, but in spite of this Ando managed to seize him by the throat, and so, being about equal in strength, they rolled about in their struggles, now one being uppermost and now the other, until the others, who had held back so far, summoned up courage to rush in and overpower Mongaku and bind him, after which he was dragged out and handed over to the underlings of the Kebiishi-cho. As they were taking him away, he drew himself up and glared at the Palace, crying out in a loud voice, the while he pranced up and down with anger: "So! not only do I get nothing, but I am treated in this outrageous manner. Know that

the Three Worlds are to be consumed by fire, and how shall even the Palace of the Sovereign escape this fate? Even if one is an Emperor who boasts of the Ten Virtues, will he not descend to the Yellow Springs of Death and be tormented by the Ox-headed and Horse-headed Jailers of Hell?" Then the order was given to put this insolent priest into prison and he was led off to be confined. Sukeyuki Hangwan, covered with shame at the ignominy of having his eboshi knocked off, did not appear at Court for a long time. Ando Musha, however, was rewarded for boldly seizing Mongaku by being at once promoted to the position of Uma-no-jo over the heads of others senior to him.

About this time it happened that Bifuku-mon-in died and there was a general amnesty so that Mongaku was set free, but as soon as he was let out he set forth again with his Kanjincho to collect contributions everywhere; and not only so, but wherever he went he proclaimed that the age was corrupt and that both the Emperor and his subjects would be destroyed, with the result that, as such disrespectful words could not be permitted, he was not allowed to remain in the Capital but banished to Izu. Now Izu-no-Kami Nakatsuna, the eldest son of Gensammi Nyudo, was at this time Governor of Izu, and when this sentence was pronounced he gave orders that Mongaku should be brought to Izu by ship from the Tokaido, or Eastern Coast, and sent two or three inferior officials of the Kebiishi to take charge of him. These officers then said to him: "It is the custom for minor officials like ourselves to profit somewhat on these occasions; no doubt your reverence has many friends in various places, so when you are sent into exile to a far province, they will certainly wish to give you some presents, and food and necessities for the journey; will you not then communicate with them?" "I have few friends of that sort," replied Mongaku with a laugh, "but there is someone who lives on Higashi-yama who might perhaps do something for me; I will write a letter." Then they produced some very cheap paper, whereat Mongaku became

very angry, exclaiming: "How do you expect me to write on paper like this;" and he threw it back at them. Then they got some good thick paper and handed it to him, but Mongaku laughed and said: "Unfortunately I cannot write, so please write the letter for me." So one of them wrote at his dictation as follows: "I, Mongaku, having the intention of building a temple on Mount Takao, have been travelling about the country to raise money by subscription, but the age being such an one as it is, it has pleased the Emperor not only to refuse me any assistance, but even to banish me to the distant province of Izu. This being so I am much in need of supplies and comforts for the long journey, and beg that you will assist me in the matter." When he had written it, he asked to whom he should address it. "To Kwannon at Kiyomizu," replied Mongaku. "Do you then make fools of minor officials like us?" they asked indignantly. "By no means," replied Mongaku, "I always rely on Kwannon of Kiyomizu in need, and indeed now I have no one else on whom to rely."

Then they took ship from the port of Ano in Ise, and when they came to Tenryu-nada in the province of Totomi a great tempest rose, and the ship seemed likely to be overturned by the mountainous waves. The helmsman and the sailors gave up all hope, and thinking their last hour had come, fell to praying, some calling on Kwannon and others repeating the Nembutsu of the dying. Mongaku, however, was all this time lying asleep in the bottom of the ship, snoring loudly, until aroused by the confusion he suddenly sprang up, went to the side of the ship, and glaring angrily at the waves, shouted; "Ho! Thou Dragon King of the Waters! What meanest thou by endangering the ship in which is so holy a sage bound to accomplish a great vow. Knowest thou not, O most worthless of Dragon-Gods, that such conduct will receive the punishment of Heaven?" Then the wind and the waves were suddenly stilled and they arrived safely at the shores of Izu. Since leaving Kyoto Mongaku had always kept vividly in his mind the hope of returning to build

his temple on Mount Takao, and prayed fervently that he might not die until he had carried out this vow, but if it was impossible that it should be fulfilled, then he would die on the way to exile. With this intention he fasted all the way to Izu, a period of thirty-one days, for as the wind was not always favourable they had to touch at many havens and islands, but yet in spite of this, his natural vigour did not fail as he continued his meditations at the bottom of the ship. Verily there were many reasons for thinking he was no ordinary person.

CHAPTER XI.

EDICT OF THE HO-O AT IZU.

After this Mongaku was ordered to live in the inner recesses of Nagoya under the care of Kondo Shiro Kunitaka, a native of that part, and as Hiru-ga-kojima, the place where Hyoye-no-suke Yoritomo was exiled, was not far off, he used often to go there and talk over many things. On one of these occasions he said: "Among the Heike Komatsu Daijin was a man of strong mind and sagacious in counsel, but the downfall of that family seems to be approaching, for he was buried in the eighth month of last year. Now among the Genji and Heike there is no leader as distinguished as yourself, so now quickly raise a revolt and subjugate the country!" But Yoritomo answered: "That is not my wish; as you know, I was succoured by the late Ike-no-Zenni, and to shew my gratitude I read through one part of the Hokke-Kyo every day on her behalf. That is all I can do." "He who will not accept the gifts of Heaven," continued Mongaku, "will be considered blameworthy, and he who does not act when the time arrives, will be overtaken by misfortune, as it is written. That you may not think I speak thus only to tempt you, see by this how deep has been my regard for your house." And he drew from his bosom a bundle wrapped in white linen from which he took a skull. "This is the skull of your honoured father, the late

Sama-no-kami Yoshitomo. After Heiji it was buried in front of his prison house and there was no one to say the prayers for him, so I begged his head from the warders, and hanging it round my neck, went round from temple to temple praying for his happy rebirth, and no doubt he is long since delivered from all evil. Thus you see that I have been a most loyal servant of your father." Yoritomo was not quite assured of the truth of all this, but anyhow, when he was told that it was his father's skull, he was moved to tears. After a while he restrained his tears and said; "How can I raise a revolt unless I receive the Imperial Pardon?" "That is easy to arrange," said Mongaku, "for I will go up and get it for you." Yoritomo smiled sarcastically. "Why you yourself are under the Imperial displeasure; how then do you talk of helping others? Even for such a wise priest it will not be easy." At this Mongaku flew into a rage and answered: "If it were my own pardon it might be so, but as it is for you, where is the difficulty? From here to the new capital of Fukuvara is not more than three days journey, and I shall have to spend a day there to get the Imperial Edict, so that the whole matter will not take me more than seven or eight days." So saying he took his departure.

Returning to Nagoya he told his disciples that he was going on a week's pilgrimage in the mountains of Izu, and set out. Sure enough in three days he arrived at Fukuvara, and as he had some connexion with Uhyoye-no-kami Mitsuyoshi, he went to him at once and said: "If I can obtain an Imperial Edict for the pardon of the former Uhyoye-no-suke Yoritomo, who is now in exile in Izu, we can gather together the men of eight provinces, and so overthrow the Heike and give peace to the land." "Indeed," replied Mitsuyoshi, "I am now in an awkward condition, for I have been deprived of my three offices, and as for the Ho-o, he is closely confined, so it may be difficult to do anything, but I will go and see." And he went and acquainted the Ho-o with the affair secretly. His Majesty was exceedingly pleased to hear it and granted the Edict forthwith.

Then Mongaku, greatly rejoiced, hung it round his neck, and after three more days again arrived at Izu. Now Yoritomo was very anxious about it all, and was wondering what would happen to the reckless priest as the result of his rashness, when at the hour of the Horse on the eighth day he presented himself with the laconic remark; "Here is the Edict." Then Yoritomo with great respect put on a new eboshi and a white robe, and washing his hands and his mouth, took the Edict and raised it three times to his forehead, after which he opened it and read as follows:

"For several years the Heike have set at nought Our Imperial Influence, and have not scrupled to govern the country according to their will. This Realm is the Land of the Gods, and their Virtue has descended to its Sovereigns from generation to generation. So that, since the establishment of the Imperial Line, for a thousand years and more, those who have dared to oppose Our rule and endanger the Empire have all perished without exception. Therefore with the ghostly aid of the High Gods, and relying on this Our Imperial Edict, do thou quickly destroy the Heike line, and subdue the enemies of Our House. Thus shalt thou continue the traditions of a warrior family and surpass the loyal service of thy ancestors, exalting thyself and all thy house. The fourteenth day of the seventh month of the fourth year of Jisho. Given through the former Uhyoye-no-kami Mitsuyoshi. To the former Uhyoye-no-suke Dono."

This Edict Yoritomo put into a bag of brocade and hung it round his neck, and kept it on his person even at the battle of Ishibashiyama.

CHAPTER XII.

FUJIKAWA.

Now when it was rumoured that Yoritomo had raised the standard of revolt, a council of Courtiers was held at Fukuhara, and it was decided to attack him immediately, before he could gather more of his adherents. The Commander-in-chief was

Komatsu-no-Gon-no-suke Shosho Koremori, and the second in Command Satsuma-no-kami Tadanori, while Kazusa-no-kami Tadakiyo was Chief of the Samurai, the force numbering some thirty thousand horsemen in all. On the eighteenth day of the ninth month they set out from Fukuhara, and on the day after they arrived at Kyoto, from whence they started out on the twentieth day to go down to the eastern provinces.

The Commander Gon-no-suke Koremori was at this time twenty three years old, and his costume and bearing were beautiful beyond the power of brush to depict. His general's armour, an ancestral treasure laced with Chinese leather, was carried in an armour-box before him, and on the road he wore a hitatare of red brocade with a light green body armour. He rode a dappled grey horse and his saddle was mounted in gold. Satsuma-no-kami Tadamori wore a hitatare of blue brocade and armour laced with black, and rode a large and powerful black horse with a saddle ornamented with powdered gold lacquer. With their horse-trappings and armour and helmets, and even their swords and bows flashing and glittering as they rode, they were a splendid and martial spectacle.

This Satsuma-no-kami Tadanori was accustomed to pay visits to a certain lady, the daughter of a princess, and it happened one night when he went to see her that a guest, a distinguished lady of the Court, had chanced to come also and did not go away until late. Tadanori, standing waiting under the eaves of the roof, fanned himself vigorously. Hearing this the lady in the room hummed softly to herself the line "Ah, how loudly sounds in the field the voice of the insects;" whereat he ceased his fanning and returned home again. Afterwards, when he happened to go again, she asked him why it was he had ceased fanning himself, and he answered: "Oh, it was because I thought that you meant to imply that the noise was troublesome to you." When this lady heard that Satsuma-no-kami was departing for the eastern provinces she sent him a suit of silk clothes and the following stanza, to show her grief at parting:

*"Tis not the garment that brushes the dew from the grass
of the Eastland,*

But my stay-at-home sleeve, that is the wettest of all."

To which Satsuma-no-kami replied :

*"Surely it is not meet to show such regret at our parting,
Is not the road that I take that which my ancestor trod?"*

Thus referring no doubt to the expedition of his ancestor Taira Sadamori, who went down with Tawara Toda Hidesato to subdue the rebel Masakado. Formerly, when a General went forth to subdue an enemy of the Throne, he was received in audience and received a Sword of Commission. The Emperor used to proceed to the Shishinden, the Bodyguards taking up their position at the foot of the Throne, while the Courtiers of the Inner and Outer Council ranged themselves in order as for a Festival of the second grade. Then the Commander-in-Chief and the Second in Command, according to the prescribed ceremony, would approach and receive the Sword. But as it was now difficult to follow the precedents of Shohei and Tenkyo by reason of their antiquity, in this case they followed the procedure of the time when Sanuki-no-kami Taira Masamori set out for the land of Izumo against the former Tsushima-no-kami Minamoto Yoshichika, and a Courtier's Bell only was given. This was put in a leather bag and carried after the General, hung round the neck of a retainer. In ancient times when a General went forth from the Capital to subdue the enemies of the Emperor, there were three things he had to forget: his family on the day when he received the Sword of Commission; his wife and children when he departed from the Capital; and himself when he engaged the enemy on the field of battle. So now doubtless the two Generals Koremori and Tadanori must have borne these three things in mind, ill-fated as they were.

Thus leaving the Imperial Capital behind, they set forth by the highway that goes by the eastern sea. Even returning in peace by this road is not without danger, for the traveller must be soaked by the dew of the open plain, and make his bed on the mossy

mountain peaks, crossing the passes and fording the rivers by the way. So after many days, on the sixteenth day of the tenth month they arrived at Kiyomi-ga-saki in the province of Suruga. When they left the Capital their forces consisted of thirty thousand horsemen, but as other troops had joined them on the way they now had an army of seventy thousand, of which the vanguard reached as far as Fujikawa and Kambara while the rearguard was yet at Tegoshi and Utsunoya.

Then the Commander Gonnosuke-no-Shosho Koremori summoned the Chief of the Samusai Kazusa-no-kami Tadakiyo and said: "It is my opinion that we had better cross over Mt. Ashigara and there give battle; what do you think?" "When we left Fukuhara," replied Kazusa-no-Kami, "His Excellency the Lay-priest Chancellor bade that all military matters should be entrusted to me, and though the forces of Izu and Tsuruga ought to have joined us by now, so far none of them have come up, and although we have an army of seventy thousand horse, yet all our forces, both horses and men, are tired out; moreover as all the eastern provinces have taken the side of the Genji to the last man, it is impossible to say how many tens of thousands they may muster. I think it wisest therefore to draw up our army on this side of the Fujikawa with the river in front of us and wait to see how matters turn out." And so, as there was nothing else to be done, he consented.

Now Hyoye-no-suke Yoritomo pushed on, and, after crossing Mt. Ashigara, came to the Kisegawa, where the Genji of Kai and Shinano came hurrying up to join him. At Ukishima-ga-hara in the province of Suruga he drew up his forces in battle array, numbering in all some two hundred thousand horsemen. At this time Satake Taro of the Hitachi Genji sent a letter by one of his retainers to Kyoto, but the messenger was intercepted by Satsuma-no-kami's men and the letter taken from him, but when they came to read it, it was only a letter to his wife, so as there was no harm in it, they restored it to him. Then Tadakiyo asked him how many men the Genji had, whereupon he replied:

"I have knowledge of only from four or five hundred to a thousand of them, but for these last seven or eight days they have been coming in, so that everywhere on plain, mountain, sea and river there is nothing to be seen but armed men, and yesterday at the Kisegawa they said that the whole force of the Genji amounted to some two hundred thousand men." "Ah," exclaimed Kazusa-no-kami, "if only I had not advised the Commander-in-Chief to delay! That is indeed regrettable; even if I had attacked a day sooner. But why do not the Oba brothers and Hatakeyama come up? If they join us all the forces of Izu and Tsuruga will come with them." But his regret now availed him nothing.

Then Gon-no-suke Shosho Koremori summoned to him Nagai-no-Saito Betto Sanemori, who was their guide to the eastern provinces, and asked him: "Are there many samurai in the eight eastern provinces who are as mighty archers and as bold as you are?" "Do you then consider me a mighty archer?" answered Sanemori with a scornful smile, "I only draw an arrow of thirteen handbreadths, and in the eastern provinces there are any number of Bushi who can do that. One who is really a famous archer never draws a shaft of less than fifteen, and his bow is so strong that it needs four or five ordinary men to bend it. When these shoot they can easily pierce two or three suits of armour at once. Those who have the title of Daimyo never ride with less than five hundred horsemen, and they are bold riders who know not how to fall, neither do their horses stumble even on the roughest ground. Moreover when they fight they do not heed even if their own parents or children are killed, but ride on over their bodies and continue the battle. The samurai of the western provinces are quite different. If their parents are killed they retire and perform Buddhist rites for the repose of their souls, and make the customary mourning; if their children are slain they are overcome with grief and can fight no more. When they grow the rice for the soldiers' rations they plant the fields in the spring and reap them in the

autumn and then go out to fight; they dislike the summer because it is hot and grumble at the cold of winter. This is not the way of the warriors of the eastern provinces.

Moreover the Genji of Kai and Shinano, as they know the ground well, will most likely come round the plains at the foot of Mt. Fuji to take us in the rear. Perhaps you may think that I speak thus with the intention of causing apprehension in the mind of the General, but that is not so, for an army does not depend on the number of its men, but on the strategy of the Commander."

Now the hour of Hare (6 a.m.) on the twenty-fourth day was the time fixed for the beginning of the fight between the two armies, so on the preceding evening the outposts of the Heike went forth to observe the disposition of the enemy. But the farmers and inhabitants of Izu and Suruga, in terror at the movements of the armies, had fled away, some to the moorland, some to the hills, and some in boats on the sea and river, and had kindled their cooking fires everywhere, so that the Heike, seeing them on all sides, were struck with consternation, exclaiming: "Ah, see! the camp-fires of the Genji are without number! Truly the mountains and sea and river and plain are all full of warriors. What is to be done?" Also about the middle of the same night the water-fowl of the marshes of Mt. Fuji were startled by something or other, and rose suddenly all together with a whirring of wings like the sound of thunder or a mighty wind, and the Heike soldiers hearing it shouted out: "It is the army of the Genji coming on to attack us! Saito Betto warned us yesterday that the men of Kai and Shinano would come round the foot of Fuji to take us in the rear. There are hundreds of thousands of them. We must fall back to the Owari river at Sunomata or we shall be cut off." So, panic-stricken, they abandoned their positions and fled precipitately without even taking their belongings with them, for so great was their haste that some snatched up their bows without any arrows, or arrows without any bow, springing on to each other's horses, and even

mounting tethered animals and whipping them up so that they galloped round and round the post to which they were tied. There were some too who had procured some singing girls and courtesans, and were banqueting and making merry with them when the alarm took place, and these women were hustled and thrown down and trampled on in the confusion, so that they were injured in the head or body and added their cries to the uproar.

Then on the twenty-fourth day at the hour of the Hare, the Genji, numbering two hundred thousand horsemen, advanced to the Fujikawa and shouted their war cry three times so that the heavens reverberated and the earth shook, but on the side of the Heike there was nought but silence. When the vanguard approached their camp there was not a man to be seen, whereupon they raised a shout that the enemy had fled, while some went and gathered up the armour they had left behind, and others bore away in triumph the curtains of the camp that had been left standing. "There is not so much as a fly stirring in the Heike camp," they reported to their Commander.

Then Hyoe-no-suke Yoritomo alighted from his horse, and, taking off his helmet, washed his hands and rinsed his mouth. Turning toward the Imperial Palace he reverently made obeisance and said: "It is not through any merit on my part that this victory has been gained, it is owing to the favour of Hachiman Dai-bosatsu and none other."

Then the provinces that were captured were assigned, Suruga to Ichijo-no Jiro Tadayori, and Totomi to Yasuda-no Saburo Yoshisada, and as it was not advisable to extend the attack further, owing to the uncertainty of the situation in his rear, the leader of the Genji withdrew his forces again to Kamakura. At this time the singing-girls and courtesans who dwelt by the sea-shore mocked the Heike saying: "Ah, what a disgusting General to run away and avoid a battle; how mean-spirited are these Heike, not only do they but look at the enemy and run away, they listen to our songs and run away without paying!" Besides this several lampoons were

written on the Heike leaders, Munemori the Commander in the Capital, and Gon-no-suke who lead their armies in the field, Heike being read 'Hiraya':

*"Hiraya naru munemori ika ni sawagurammu
Hashira to tanomu suke wo otoshite."*

*"How will Munemori, the roof of the structure, be shaken,
Now Gon-no-suke falls, pillar on whom he relied."*

and also:

*"Swift-flowing over the rocks runs the foaming flood of the
Fuji;*

Swifter the Ise Heishi scamper away in their flight."

These two also deride Kazusa-no-kami Tadakiyo for leaving his armour behind him at the Fujikawa:

*"Fujikawa ni yoroi wa sutetsu sumisome no
Koromo tada kiyo nochi no yo no tame."*

*"Leaving his armour behind by the banks of the river of Fuji,
Only remains the black gown meet for a happier re-birth."*

*"Tadakiyo wa nige no uma ni zo norite keru,
Kazusa no shirigai kakete kai nashi."*

*"Tadakiyo's grey steed has fled like the wind with his
master,*

Nought in the hour of need Kazusa's crupper avails."

CHAPTER XIII.

THE DECISION ABOUT THE GOSETSU FESTIVAL.

On the eighth day of the eleventh month the Commander-in-Chief Gon-no-Shosho Koremori returned to Fukuvara. The

Note the wordplays on the different meanings of Heike 平家 read 平屋 one-storied house, and Munemori 宗盛, reading 棟 roof. Suke means assistant or help, hence as a title, adjutant, Gon-no-suke = Assistant adjutant. In the third stanza Tadakiyo 忠清 suggests 只 tada, only and kiyo 著し 'only wearing.' The reference is to the black robe of a priest, for Tadakiyo will have no more use for the garments of this world in future. Nige in the fourth stanza may be read 逃 flee, or 鼠毛 mouse-coloured; there is also a play on shirigai 章秋 crupper, i.e. presenting the back of his horse to the enemy, and 甲斐 advantage. The commander, carried away on his flying horse, is of no use to his men.

Lay-priest Chancellor was exceedingly angry, and immediately ordered him to be exiled to Kikai-ga-shima and Tadakiyo to be put to death. On the next day the Heike retainers to the number of many hundred of all ages assembled to discuss whether the death sentence ought to be carried out, and Shume-no-Hangwan Morikuni stood up before the assembly and said: "I certainly do not consider Tadakiyo to be a man wanting in courage; for when he was only eighteen years old, and the two most desperate bandits of the whole Kinai took refuge in the treasury of the Toba Palace and no one dared to go in and seize them, alone he climbed over the wall in broad daylight, and after killing one brought the other out alive, an exploit that is celebrated to this day. So I think there was something mysterious about this disaster. We must at any rate consider this disorder among the army with great care." On the tenth day there was an investiture of officials and Gon-no-suke Shosho Koremori was promoted to be Ukonye-no-Chujo, whereat everyone wondered what the reason might be; since his expedition to the eastern provinces had not been exactly meritorious.

Long ago, when Taira Sadamori and Tawara Toda Hidesato started for the east country to subdue Masakado, and did not find the task at all easy, after a council of Courtiers it was decided to send another expedition under Uji-no-Mimbu Kyo Tadabun and Kiyohara-no-Shigefuji, and they, having been granted the rank of Gunken or Director of Operations, at once set out for the east. When they arrived at Kiyomi-ga-seki in the province of Suruga, Shigefuji, looking out over the surging billows of the sea at night, softly hummed to himself the Chinese poem of Hakurakuten:

"The flares of the fishing-boats throw a warm glow on the billows;

The jingling of the Courtier's bell sounds over the hills at eve."

so that Tadabun was moved to tears by the feelings it evoked. Then the first two leaders, having in the meanwhile at last

overcome Masakado, met the other two Generals there as they were returning with his head, and all went up to the Capital together. Sadamori and Hidesato were rewarded, and many thought that Tadabun and Shigefuji should also receive rewards, so the Courtiers held a council, at which Kujo Ujo-no-Sho Morosuke Ko spoke as follows: "As the expedition of last year was not able to overcome the enemy, Tadabun and Shigefuji were appointed to do so, but just as they had arrived at the eastern boundary he was at last taken, why then should they not be rewarded also?" But his elder brother Ono-no-Miya Saneyori, who presided, opposed it saying: "If there is any doubt, let the matter rest; everything must be according to the written precedent." And so nothing was done, whereupon Tadabun, greatly disappointed, swore that the descendants of Ono-no-miya should become servants, but that he would protect the family of Kujo Dono for ever; after which he starved himself so that he died. And to this day the family of Kujo Dono has enjoyed great prosperity, while none of the descendants of his elder brother are now to be found among the higher nobles, for they are wholly extinct.

On the eleventh day of the same month the fourth son of the Nyudo, To-no-Chujo Shigehira was promoted to be Sakonye-no-Gon Chujo. On the thirteenth day the palace at Fuku-hara was finished and the Emperor moved into it. The ceremony of Daijoe or Accession to the Throne should now have been held, but it was fixed for the end of the tenth month, and His Majesty proceeded to the eastern river for the Ceremony of Purification. The place for the Daijoe was a plain to the north of the Palace where the Imperial Vestures and other objects to be used in the ceremony were arranged. In front of the Daikyokuden at the foot of the dais in the enclosed path called Ryubi-do, or the Way of the Dragon's Tail, the Kairitsuden, in which the Emperor bathed and robed, was set up. By the side of the same dais was erected the Daijogu in which His Majesty made the offerings to the Im-

perial Ancestors, where the Deities were feasted and entertained. In the Daikyokuden also a great ceremony was held, not to speak of the Kagura, the Sacred Dance in the Seishodo, and the Imperial Banquet in the Burakuin. But in this new capital of Fuku-hara there was no Daikyokuden, so that the ceremony could not be performed; there was no Seishodo, so that the Kagura could not take place, and there was no Burakuin for the Banquet, so it was decided to celebrate only the Shinjosai, or Offering of the New Rice, and the Gosetsu this year, but after a council of Courtiers it was decreed that this also should be performed by the Shrine officials in the old Capital. Now the origin of the Gosetsu dance is that in the time of Temmu Tenno, one night, when there was a keen breeze and a clear moon, they were playing the Biwa in the Palace of Yoshino to calm the mind of the Emperor, when a Celestial Maiden came down from Heaven and waved her sleeves five times.

CHAPTER XIV.

THE RETURN TO THE CAPITAL.

The removal of the capital to Fuku-hara had displeased everyone from the Emperor downwards, and all the Courtiers had made great lamentation and complaint, appealing to all the shrines and temples of Hieizan and Nara and every other place against this arbitrary outrage, so at length even the Nyudo, who would try to tear paper crossways, had to give way, which he did by issuing a Court Order to return to Kyoto immediately.

So on the second day of the eleventh month the capital was suddenly changed again. The new capital was situated in a place where the mountains towered up steeply above it on the north, while the sea washed close up on the south, and the incessant roar of the waves and the salt spray made it unendurable, so that Takakura Shinin was always ailing and was delighted to leave as soon as possible, so he quickly departed with the Empress and the Ho-o, while the Sessho, the Dajo-daijin and the rest of the

Courtiers eagerly accompanied them. Then the Dajo Nyudo and all the Heike followed, and as no one wished to remain there even for a short time, so great was their desire to return to the old Capital, it was soon quite deserted. Ever since the sixth month the buildings had been falling into ruins, since they were but frames only, and now, when the order to return to Kyoto was issued, everyone was so anxious to go away quickly that they left everything standing as it was and hurried off. On returning both the Retired Emperors proceeded to the Ikedono at Rokuhara, while the Reigning Emperor took up his abode at the Gojo Palace. The Courtiers, as they had nowhere to lodge, took refuge in the temples and shrines of Hachiman, Kamo, Saga, Uzumasa, and all the others that were scattered about over Nishiyama and Higashiyama, and even the greatest of them did not scorn to take up their quarters in the corridors of the temples or the storehouses of the shrines.

Now as to the reason for changing the capital to Fuku-hara, it was because Kyoto was so near to Hieizan, and the slightest thing was sufficient to make the monks bring the sacred car of Hiyoshi or the sacred tree of Kasuga into the city and cause a tumult, so no doubt the Nyudo thought that the site of the new capital would not be so easy for them to threaten, since it was some distance away with mountains and rivers between.

On the twenty-third day an expedition was begun against the Genji of Omi, and Sahyoe-no-kami Tomomori and Satsuma-no-kami Tadanori started for that province with an army of thirty thousand horsemen, and after having defeated Yamamoto, Kashiwagi, Nishigori and other rebel bands, they crossed over to Mino and Owari.

CHAPTER XV.

THE BURNING OF NARA.

Now Nara was regarded as a rebel against the Throne because it had sided with Miidera and received Prince Taka-

kura when he led the revolt, and when the priests of the Kofukuji heard that an attack on them was being considered, they rose like a swarm of angry bees, and when the Kwampaku sent them a message by Ukwan-no-Betto Tadanari to the effect that he would report to the Emperor anything that they had to say, they tore the messenger from his palanquin, threw him down, and cut off his hair, so that he fled back to the Capital pale and terrified. Then Saemon-no-kami Chikamasa was sent a second time, whereupon they treated him in the same way, while two retainers of the University of the Kwangaku-in had their queues cut off at the same time.

Beside this the priests of Nara made a great wooden head which they struck and kicked about, calling it the head of the Nyudo. Now the rapid spreading of rumour is a thing that invites misfortune, and want of caution in speech is the way that leads to destruction, and this Lay-priest Chancellor, we speak it with the deepest reverence, was the maternal grandfather of the Reigning Emperor, so that these things that the priests of Nara did seemed to everyone like the acts of devils. Now the Nyudo had attached Seno-no-Taro Kaneyasu to the Kebiishi of the province of Yamato with the intent to calm the turbulence of the priests, and Kaneyasu rode off thither with five hundred horsemen. Kiyomori charged him, however, on no account to display any force, and not to use arms even if they offered violence, but the monks, unaware of this, seized some sixty of his men, cut off their heads and stuck them up all round the Pool of Sarusawa. On hearing this the Nyudo declared in great anger: "Now I will certainly attack the South Capital," and forthwith ordered To-no-Chujo Shigehira and Chugu-no-suke Michimori to set out thither with an army of about forty thousand horsemen. At Nara about seven thousand monks, young and old, without distinction, put on their armour and took up their position at Narasaka and Hannyaji, digging ditches across the road and making breast works and palisades. The Heike, dividing their forces into two, raised their warcry and attacked both these

places. The monks fought on foot while the Imperial Army fought on horseback, and as they kept on riding up continuously to the attack, the ranks of Nara were thinned and they began to give ground, so that by nightfall, after fighting from early morning, both of their positions were broken through. Now among the retiring priests was a warrior-monk named Saka-no-shiro Yogaku, who for strength and valour was equal to all the temples of Nara put together: he wore two suits of armour one over the other, a black body-armour over another suit with lacings of light-green silk, and two helmets likewise, one of five plates over a steel cap, while he brandished a white-handled halberd, curved like a reed, in one hand and a huge tachi with black mounts in the other. Gathering some ten of his comrades of the same temple round him, he held the enemy at the Tengai gate for some time and slew very many, but as fast as they fell others came on, so at last when his comrades had all fallen, though his heart was still undaunted, being in danger of being surrounded, he escaped by flight to the south country.

Then the Commander To-no-Chujo Shigehira, standing in front of the gate of Hannaji, as it had now become dark, ordered fires to be lit, when a certain lower provincial official of Harima named Jirodaiyu Tomokata split up his wooden shield into torches and set fire to the houses near by. It was the hour of the Dog (5 p.m.) of the twenty-eighth day of the twelfth month and the wind was blowing strongly, so that although only one place was set on fire, owing to the wind veering about in all directions, the flames spread hither and thither and most of the temple buildings were soon in a blaze. By this time all the warrior monks who scorned to surrender for fear of dishonour had fallen fighting at Narasaka and Hannaji, and those who remained fled towards Yoshino and Totsugawa. Those who were too old to flee, and the unattached laymen, children and girls, thinking to save themselves, went up into the upper story of the Daibutsu-den or fled into the interior of Yamashinadera in their panic. About a thousand of them crowded into the Daibutsu-

den and pulled up the ladders behind them so that the enemy could not follow, but the flames reached them first, and such a great crying arose as could not be surpassed even by the sinners amid the flames of Tapanā, Pratapanā and Avitchi, the fiercest of the Eight Hot Hells.

The Kofukuji, alas! the ancient tutelary temple of the Fujiwara house, founded by Prince Fuhito, was burned; the Tokondo with its famous statue of S'akya Muni the Founder of the Buddhist Doctrine, the Saikondo with its Kwannon of the Bubbling Springs, the Emerald Gallery, the Vermilion Hall of Two Stories, the two Pagodas that lifted their shining spires to heaven, all were consumed to ashes in a moment. The Todaiji, which was built by Shomu Tenno himself, who was considered as one who on this earth had entered into the domains of the third and fourth Buddha-fields, was destroyed also, and the colossal statue of Vairochana Buddha of copper and gold, whose domed head towered up into the clouds, from which gleamed the sacred jewel of his lofty forehead, fused with the heat, so that its fullmoon features fell to the pavement below, while its body melted into a shapeless mass. The myriad beauties of his Buddha Presence were hidden in the smoke like the autumn moon among the clouds, and the jewelled ornaments of the Bodhisat shone fitfully like the drifting stars on a stormy night. The whole sky was filled with smoke, and the flames roared upward continually. Those who stood looking on averted their gaze, and even those who heard it related felt faint with awe. Of the Holy Sutras of the Hosso and Sanron sects not one volume survived; surely never before had there been such a destruction of Holy Writ, not only in our country but even in India or China. Even the statue of Buddha that Udayana Raja made of fine gold, and that which Vis'var-karman carved from red sandal-wood, were scarcely life-size, much less likely did it seem then that this, the greatest Buddha in all the Djambudvipa, would thus fall to ruin. Now, mingled with dust and smoke, it lies low, an abiding sorrow to all. How

must the Four Deva Kings, the Eight Dragon Sea-gods, and the Judges and Custodians of the Underworld have been struck with amazement, and what must have been the concern of Kasuga Daimyōjin, the Tutelary Deity of the Fujiwara house? Even the dew of Mt. Kasuga changed its hue and the wind howled mournfully on Mt. Mikasa. Of those that perished in the flames there were seventeen hundred in the Daibutsu-den and eight hundred in the Yamashinadera; in another temple there were five hundred and in yet another three hundred; in all some three thousand five hundred souls. A thousand monks fell in the fight, some of whose heads were stuck up on the gate of the Hannayaji, while some were carried back to Kyoto. The Nyūdo alone was greatly rejoiced at the news, for the Empress, the Ho-o and the Retired Emperor all sorrowed exceedingly at the destruction of so many temples, though willing that the turbulent monks should be exterminated. The Courtiers had decided in council that the heads of the monks should be carried through the streets and exposed on the public gibbet, but concerning this deplorable destruction of the Todaiji and Kōfukuji nothing was determined. The ruins lay as they were scattered everywhere in the moats and ditches. Now in the Imperial writing of Shōmu Tenno is this sentence: "When my temple of Kōfukuji is prosperous the whole Empire shall be prosperous, and when my temple falls to ruin the Empire will decline also." And now it seems that we are indeed to behold the fall of the Empire. Thus this ill-omened year came to an end and the fourth year of Jishō began.

VOLUME VI.

CHAPTER I.

DEATH OF THE RETIRED EMPEROR TAKAKURA.

On account of the rebellion in the eastern provinces and the burning of the temples of the South Capital, the customary ceremonies of the first day of the New Year were not performed in this fifth year of Jisho, so that the Emperor did not hold any reception, there was no music or Bugaku, the envoys from Yoshino did not come, and not one of the Courtiers of the Fujiwara family appeared. This was because of the burning of their tutelary temple. On the second day no banquet was given at the Court and no one either of the Courtiers or Ladies-in-waiting was to be seen; the whole Palace was deserted and forlorn. It was most grievous to see that both the Law of Buddha and the Throne had quite lost their influence. "There are four generations of Emperors now living at the same time," complained the Ho-o bitterly," and since they are all deprived of any hand in the administration, there is nothing else for them but to pass their lives uselessly."

On the fifth day the high ecclesiastics of Nara were all relieved of their official rank and prohibited from entering the Palace, both their place and office being sequestered. Now as it was necessary that some of these priests should take part in one of the Services held at this time of year, and all those of Nara had been degraded, it was proposed that the priests of Kyoto should act instead, but after the Courtiers had discussed it they discovered a certain priest of the Sanron Sect experienced in the required procedure, who had escaped and concealed himself in Kwanshuji, and him they summoned to go through the bare form of the ceremony. Now there was not a single priest to be found in Nara, for the very few that had

escaped being killed with arrow or sword or burnt to death or suffocated in the smoke had fled to the mountains and woods. Among these was the Betto of Kofukuji, Gerin-in-no-Sojo Yoen, who was so overcome at seeing all the precious statues and holy books go up in smoke that he fell ill and eventually died. This Yoen was a person of very delicate taste, and once, on hearing the cuckoo, he made this verse :

*"Charming always it is to hear the voice of the cuckoo,
Every time it is heard, always it seems like the first."*

Therefore he was ever after called 'Hatsune no Sojo' (first note Sojo).

Now the trouble of the last few years, that is, the confinement of the Ho-o in the Toba Palace the year before last, the execution of Prince Takakura the year after, and the troubled and critical state of the Empire generally, not to speak of the changing of the Capital, so wrought on the health of the Retired Emperor Takakura that he sickened and become very ill, and now, when he heard of the destruction of Todaiji and Kofukuji, his condition grew serious, and at length on the fourteenth day of the same month he passed away at the Ikedono of Rokuhara, to the intense grief of the Ho-o, after a reign of twelve years. His virtuous rule raised up the ways of benevolence and justice that had been abandoned, and continued the way of equity and happiness that had been interrupted, and although in this world of vicissitudes and impermanence death is a thing that cannot be avoided, even by an Arhat who possesses the Three Clear Conceptions and the Six Supernatural Talents, or by an Incarnate Deity who can assume all forms, yet in his case it seemed indeed contrary to reason. Yet that night he was borne to the temple of Seiganji at the foot of Higashiyama, and was wafted upwards like the smoke of evening or the mist of spring-time. Now Choken Hoin was hastening down from Hieizan to attend

*Hatsune. Kiku tabi ni mezurashikereba hototogisu
Itsumo hatsune no kokochi koso tsure.*

the funeral ceremony, but while still on the way he saw the smoke ascending, and immediately bursting into tears he made this stanza :

*" If today we enquire of the journey our Sovereign travels,
Mournful will be the reply; whence he shall never
return."*

This verse too was composed about the Emperor's death by one of his ladies.

*" Like to the moon that passes above the clouds from our
vision ;*

What is our grief to see darkened the light of our life.

During the twenty one years of his life His Majesty had always observed the Ten Precepts, and had been especially compassionate ; never had he transgressed the Five Virtues and his courtesy was unailing. A wise Monarch in this degenerate age, the regret of his subjects was extreme, even as though the sun and moon had ceased to give their light. Thus the people's wish was not granted, and this ill-fortune came upon his subjects, so that sadness brooded over the whole Empire.

CHAPTER II.

AUTUMN LEAVES.

While Takakura Tenno was on the Throne everybody declared that his consideration for others surpassed even that of the Mikados of the periods Enki and Tenryaku, and though generally speaking it was after he had attained to years of discrimination that he obtained his reputation for wisdom and benevolence, yet his disposition was kind and gentle from his earliest childhood.

During the period Shoon, when His Majesty was only about ten years old, being extremely fond of the tinted leaves of autumn, he had a little hill-garden made in the north enclosure of the Palace, and planted it with maple and 'haze' trees

that redden beautifully in that season, calling it 'The Hill of Autumn Tints' and from morning till evening he never seemed to tire of looking at it. But one night a late autumn gale blew violently and scattered the leaves everywhere in confusion, so the next morning, when the Palace servants went round early as usual to clean the grounds, they swept up all the fallen leaves and the broken branches as well, and as it was a bleak and cheerless morning they made a fire with them in the court of the Nuidono, and heated some sake to warm themselves. Soon afterwards the Kurando in waiting, hastening to inspect the garden before the Emperor should see it, and finding nothing there, enquired the reason and the servants told him. "What?" he exclaimed, "how could you dare to treat the garden that the Emperor is so fond of in such a way? You deserve to be imprisoned or banished at least, and I too may very likely incur the Imperial displeasure." Just then the Emperor, coming out to see his favourite trees as soon as he had left his bed-chamber, was surprised to find they had all disappeared, and the Kurando told him what had happened. To his surprise His Majesty was not at all angry, but only laughed and quoted a Chinese poem by Haku-raku-ten about warming sake in the woods by burning maple-leaves. "I wonder" he said, "who can have taught it them. Really they are quite esthetes."

Again in the period Angen, one night when the Emperor was sleeping in a strange part of the Palace according to the advice of the diviners, being naturally wakeful, he could not get to sleep. Perchance it may be that, as the poem says, the voice of the Palace watchman makes a Monarch wakeful, or as the night was very cold he may have been thinking of the occasion when Saga Tenno, on just such a frosty night, feeling compassion for the suffering of his people, stripped off his own bed clothes and exposed himself to the cold, and regretting that he himself could not emulate the virtue of such an Emperor. Thus being more wakful than usual, he heard late at night the sound of someone crying out some distance away, and im-

mediately summoned an attendant and ordered him to go and find out what it was. When the Courtier on guard went out and searched, he discovered a poor girl in one of the lanes near carrying the lid of a clothes-chest and weeping bitterly. On his enquiring the cause, she told him that she was carrying home some clothes which her mistress, who was a lady-in-waiting at the the Palace of the Ho-o, could barely afford to have made, when two or three ruffians suddenly robbed her of them, and that her mistress could not continue to serve unless she had the proper clothes, and she did not know anyone who could help her, and so she was crying. On hearing this the Courtier brought the girl back with him and reported the whole affair to the Emperor, who was moved to tears at the story. "Alas! how cruel" he exclaimed, "who could do such a thing? In the days of the Emperor Gyo in China the people reflected the goodness of their Ruler and were good too, but now in this age the people have only me to imitate and so they are very wicked. When wrong is done in the Empire, ought I not to be ashamed?" Then he asked what kind of garment it was, and on being told, he bade the Imperial Consort Kenreimon-in give her one of same kind, whereupon they brought a dress far more beautiful than the former one and gave it to the girl. Then the Emperor, fearful lest she might again be molested, as the hour was so late, ordered several of the Imperial Guards to escort her as far as the house of her mistress. It was not strange then that everyone, even the poorest and meanest of his subjects, should pray for the long life of this virtuous Sovereign.

CHAPTER III.

AOI-NO-MAE.

Another story that has a certain pathetic interest is this. There was a certain little maiden who served one of the Empress's ladies-in-waiting, who was much beloved by the Emperor, and it was no ordinary passing fancy but a true

and deep affection, so that her mistress no longer allowed her to wait on her, but rather treated her as her superior and paid her great deference and attention. An ancient poem says; "Do not rejoice when a son is born, and do not despair when you have a daughter, for a son does not always become a Prince, while a daughter may become Imperial Consort and Empress." What a happy future might be before this little maid. She might become Nyogo and Imperial Consort, then Mother of the Emperor and at last Retired Empress. Her name was Aoi-no-mae, but the ladies of the Court already spoke of her confidentially among themselves as Aoi-no-Nyogo.

But when the Emperor heard of this he ceased to summon her to his presence: this was not because he had become tired of her, but because he feared the censure of the world, and being naturally of a brooding disposition he lost all taste for food, and falling sick became unable to leave the Imperial Bed-chamber. Then the Kwampaku Matsudono, hearing that His Majesty was thus depressed, hastened to the Palace to comfort him. "Why does Your Majesty thus fret about this affair?" he said, "for there is nothing to worry about. Let the maid be summoned again; her low rank need be no obstacle, for I will make her my adopted daughter and then she need fear no comparisons." "Ah no," replied the Emperor, "that cannot be; after I have retired from the Throne such a thing might be done, but the actions of a Reigning Emperor must be above the criticism of posterity." So, as his Master would not at all entertain the idea, the Kwampaku could do no more, but with tears in his eyes retired from the Palace. Afterwards the Emperor wrote this verse on a sheet of paper tinted in light green:

*"Plain indeed is my love, for though I try to conceal it,
All my friends enquire what I am brooding about."*

This was an old poem written by Taira Kanemori, but as it expressed his feelings the Emperor gave it to Reizei-no-Shonagon Takafusa to convey to Aoi-no-Mae, who, when she had received it and read it, blushing deeply put it away in her bosom, and

then, overcome by the violence of her feelings, immediately left the Court and returned to her home, where she took to her bed and died after about a week. Very applicable to a case like this are the lines of Haku-raku-ten ; "The hand-maid will rue one day of her lord's favour for a hundred years," and everyone said that the Emperor's feeling was just like that of the Emperor Taïso of To who wished to introduce the daughter of Tei-jin-ki into the Genkwanden, but when Gicho reproved him, and told him that she was already betrothed to Rikushi, he gave up his intention.

CHAPTER IV.

KOGO.

As the Emperor was so much grieved by this unhappy love episode the Empress sent one of her own ladies to him to console him. Her name was Kogo and she was the daughter of Sakuramachi-no-Chunagon Shigenori Kyo, and not only was she the greatest beauty in the Palace but she was also without equal for her skill in playing the Koto. She had been beloved by Reizei-no-Dainagon Takafusa Kyo, and while he was only Shosho he sent her many poems and letters, but for some time they only accumulated without producing any effect, until at last she was moved to take pity on him and yielded. But now she was summoned to the side of the Emperor they could not but part, and for long her sleeves were moistened with tears of regret. The Shosho too was always going to the Palace to try if by any means he could see her once again, and used to loiter about in the neighbourhood of her apartment, but as she was now in the Emperor's household she would not exchange a word with him, or show, however indirectly, that she still had any tender feelings for him. Then the Shosho wrote a stanza and threw it so that it fell within the curtain of the room where she was. The lines ran as follows :

*"Near though I am to my love she is far removed as the
Northland :*

Were she in Mutsu indeed, how would it differ from this ?

Though in her heart Kogo would have liked to answer it, yet for the Emperor's sake and to avoid causing him any pain she did not even touch it, but bade one of her maids pick it up and throw it out into the courtyard. Takafusa could hardly contain his anger and disappointment at this treatment, but, remembering that if he were seen the results would be serious, he hastily picked up the paper, and, putting it in his bosom, returned to his house and gave vent to his feelings in these lines :

"Cruel ! she designs not even to take my poor verse in her fingers,

Yet however she feels, never my heart can forget."

And he prayed that he might die rather than continue to live on in the world when he could no longer see her.

But when these things came to the ears of the Lay-priest Chancellor he burst forth : "What a condition of things is this ! The Empress is my daughter and the wife of Reizei Shosho is my daughter also, and how does this Kogo dare to take the husband of both ? Let her be put out of the way forthwith !" Then Kogo, caring nothing about her own fate, but anxious lest the Emperor should in any way be troubled, fled away one night from the Palace so that no one knew whither she had gone. This grieved the Emperor exceedingly, and he would not leave his bed-chamber, but spent his days moping and in tears. When the Nyudo heard of this he remarked : "Ah, His Majesty is distressed about Kogo I see, then something must be done," and he gave orders that none of the Ladies-in-waiting were to be allowed to attend the Emperor, and as he even frowned on other people who paid visits, no one went to Court at all, since they did not care to risk offending him; and all the Palace was gloomy and deserted. Now on the tenth day of the eighth month there was a most beautiful moon without a trace of clouds in the sky, and His Majesty was gazing at it, but as his eyes were full of tears even the moon looked

misty, and as the hour grew late he called for one of his attendants, but for some time no one answered, so deserted was the Palace. But a certain officer of the Palace Guard named Nanjo-no-Daihitsu Nakakuni, who happened to be on duty that night, though in a remote part of the Palace, heard his master's voice through the silent halls and made reply. Then the Emperor bade him come near, for he had something to ask, whereupon Nakakuni, wondering what it could be, entered the Imperial Chamber, and His Majesty enquired of him if he knew where Kogo had hidden herself. "How should I know such a thing?" replied the retainer. "I have heard that she is living in a cottage with a single folding door somewhere near Saga," said the Emperor, "but I do not know the name of the person with whom she is staying. Do you think you could find her?" "If I do not know the name of the master of the house, how can I find her?" replied Nakakuni in perplexity, whereat the Emperor in despair wept bitterly.

After some further thought Nakakuni remembered Kogo's skill on the Koto and said to himself: "Ah, on a moonlight night like this she will surely be thinking of His Majesty here in the lonely Palace, and no doubt she will play on the Koto; now when she played in the Palace I used to be the one to accompany her on the flute, so none knows her playing as well as I, and if I go round about all the houses in the neighbourhood of Saga, why should I not find out where she is?" "Then" he said at last, "though I do not know in whose house she is lodging, I will go and search for her in that part, but if I find her and have no letter, perhaps I shall not be believed, so let Your Majesty write one that I may take it with me." Then the Emperor gave him the letter and ordered him to take a horse from the Palace Stables, and he started off at a gallop, whipping up his horse under the clear light of the moon and singing as he rode the verse that begins: "The mountain village where the wild stag cries," feeling, no doubt, the pathos of the autumn scenery of Saga. So he rode on, stopping his horse to listen.

whenever he came to a cottage with a single folding door, and wondering if the lady he sought was within, but no sound of a Koto broke the silence. Then, wondering whether she had perhaps retired to some temple, he went to all the temples in that part, but still could find no trace of her. Thinking it better not to return at all than to return without any tidings, he wondered if there was anywhere he could flee to, but as every place near was the Imperial Domain, there was nowhere that he could go to hide himself. Thus perplexed and knowing not what to do, he recollected that the temple of Horinji was not far away, and thinking that perhaps Kogo might have gone thither to gaze at the moonlight, he turned his horse in that direction. Then in a hamlet among the pines near Kameyama faintly he heard the sound of a Koto; straining his ears he was uncertain whether it was not the blasts from the mountain-tops, or the sighing of the wind in the pine-trees. Urging on his horse he rode on further and became aware that the sounds were indeed those of a Koto, and that they proceeded from a cottage with a single folding door, and stopping to listen awhile he perceived that without doubt the player was Kogo, and that the piece she was playing was one called 'Sōfūren,' which expresses the longing felt by a wife for her absent husband. Nakakuni was touched at her tender feeling for His Majesty that prompted her to select this piece from the many that she played, and drawing his flute from his girdle joined in the tune for a few bars, and then knocked softly at the door. The music immediately ceased, whereupon Nakakuni called out: "It is Nakakuni who has come from the Palace with a message from the Emperor;" but though he knocked several times no one answered from within. After some time there was a sound as of someone coming to the gate, and as he stood there in joyful anticipation, the lock was unfastened, and the gate opened a very little and disclosed only the face of a beautiful young girl. "Have you not mistaken the house?" she asked, "for a Palace Messenger can have no errand here," whereat Nakakuni, since he feared that if he made

answer the gate would be shut and locked again, pushed it open by force and entered. Standing on the verandah of the house he told his story : " Why has she come to live in a place like this ? The Emperor is grieving for her absence and his melancholy may endanger his life, and that it may not be thought that I speak falsely, see, I have brought you a letter written by His Majesty's own hand ; " and he took out the letter and handed it to her. The girl took it to Kogo, who opened and read it, and found that it was indeed His Majesty's writing. In a short while she had written an answer and sent it to Nakakuni with a lady's suit of Court dress as a present. On receiving the answer he said : " Although perhaps I ought not to ask for more than this letter, yet as I was specially sent hither by my Lord, and am not unknown to your mistress, how can I return without a message from her own lips ? " Then Kogo, consenting to his wish, came forth and excused herself saying : " As you know, in fear of the threatening and angry words of the Nyudo, I fled away secretly one night from the Palace, and as I have been staying in a place like this I have not played the Koto at all, but as I am going away to-morrow into the recesses of Ohara, and this night is my last, the mistress of this house persuaded me to play, saying that it was late and there would be none to hear, and so I yielded, for the remembrance of former days stirred within me and my fingers yearned for my beloved instrument," and as she spoke her tears flowed freely, while Nakakuni too hid his face in his sleeve. After a while Nakakuni calmed his emotion and said : " Doubtless your intention in going into the recesses of Ohara is to become a nun ; this, I think, is not a proper thing to do, for how will the Emperor feel about it ? Nay, I can by no means allow it ? " and turning to his attendant he added ; " See that this girl does not leave this place ; " and leaving him there to guard the house, he sprung upon his horse and rode back again, reaching the Palace just as the dawn was beginning to break.

Tying up his horse and throwing the lady's dress over the

Palace doors, he went toward the Shishinden, thinking that the Emperor would surely be sleeping by this time, and wondering who to send to him, but as it happened His Majesty was still sitting as he had left him the night before in melancholy abstraction, as the Chinese poet says :

*" Soaring up to the southward and wheeling round to the
northward,
Vainly in autumn the goose seeks for the heat or the
cold ;
Flying forth to the eastward and sweeping round to the
westward,
Ever its lonely eye stares at the moon of the dawn."*

So Nakakuni came and gave him the letter of Kogo and reported all he had done. The Emperor's joy was extreme, and he ordered him to go again that night and bring her back with him. Nakakuni, though he feared the wrath of the Nyudo if he should hear of it, yet as it was the Emperor's order, borrowed an ox-car from somebody and went down that night to Saga, and although Kogo at first refused to accompany him, at last he prevailed on her and brought her back to the Palace. There she lived secretly in a remote chamber, and used to visit His Majesty every night; so that in the course of time a Princess was born to her, and this is the Princess who is known as Bomon-no-Nyoin. Then the matter came to the ears of the Nyudo and he was very angry, exclaiming : " Then it was all a lie that I was told that Kogo had been got rid of; but at all events she shall be removed now," and somehow or other they decoyed her from the Palace and forced her to shave her head and become a nun. She was then only twenty-three years old, and though she had wished to retire from the world before, how sad a fate was it to be compelled to do so in this peremptory manner, and to put on black robes and go and live in the wilds of Saga. It was these painful events that aggravated the illness of the Emperor so that he died. The Ho-o had nothing but troubles, one coming fast after the other.

In the period Ei-man his eldest son Nijo Tenno died, and then in the seventh month of the second year of Angen his grandson Kujō Tenno passed away. In the sky the Hiyoku, and on earth the two branches that grow together are proverbial for connubial affection, neither must we forget the Lover stars by the River of Heaven. Not less deep was the affection that existed between the Ho-o and his consort Kenshun-mon-in, and one evening in autumn she fell sick and passed away with the dew of the next morning; and though months and years had gone by since then, it seemed to him like a parting of yesterday and his tears were not dry even now. Then in the fifth month of the fourth year of Jishō his second son Prince Takakura was killed, and now that the Emperor Takakura, on whom only he could rely for help in this world and prayers in the next, had died before him, he had no one left to turn to in his affliction, but could only shed lonely tears. "The greatest grief to which no other can compare is that of a father left behind by his son in his old age, and the greatest regret above all others is that of a child deprived of his parent in his youth," wrote the Prime Minister Tomotsuna when his son Sumiakira pre-deceased him. So, when the Empire and the Imperial Family suffered such a bereavement, not only the Ho-o, who had acquired great merit by his study of the Hokke Sutra as well as by his admirable knowledge of the mysteries of the Shingon, but all those who dwelt in the Palace, veiled their brocaded robes.

CHAPTER V.

THE SENDING ROUND OF LETTERS.

But this Lay priest Chancellor, seeing the Ho-o thus overwhelmed by his troubles and wishing to comfort him, sent him a daughter that he had had by a certain Naiji of the shrine of Itsukushima in Aki, a beautiful girl of eighteen, that he might console himself with her; and as all the Heike as well as the other Courtiers brought her to the Palace in state it was

quite as festive as the procession of an Emperor's Consort ; but as this took place twenty seven days after the death of the Emperor everyone thought it most unseemly.

Now there was in Shinano a certain Minamoto called Kiso Jiro Yoshinaka. He was the second son of the late Tatewaki Senjo Yoshikata, and when his father was killed at Kamakura on the twelfth day of the eighth month of the second year of Kyuju by Akugenda Yoshihira, he was but a child of two years old. His mother, in her grief, fled with him to the province of Shinano to Kiso Chuzo Kaneto, and begged him to take the child and bring him up. So Kaneto granted her request and took him and reared him, and now he had grown up to be a young man, distinguished among all for his beauty and noble bearing as well as for his matchless boldness and mighty strength. So powerful and skilled in the use of all weapons of war was he that people ranked him with the great warriors of old, with Tamura Maru, Fujiwara Toshihito, Taira Koreshige, Taira Muneyori, Fujiwara Yasumasa, and his own ancestors Minamoto Yorimitsu and Yoshiie. At the age of thirteen when his Genpuku took place he went to the shrine of Hachiman and spent the night there as the custom was, and offering his queue of hair before the god he prayed : " As my ancestor in the fourth generation, Yoshiie Ason, became the son of this Deity and was called Hachimantaro Yoshiie, so may I also follow in his footsteps ;" and he took the name of Kiso Jiro ; Yoshinaka.

As he often used to go up to the Capital with his foster-father he observed the proud behaviour of the Heike and meditated over it. So it happened that one day he said to Kaneto : " I hear that Hyoe-no-suke Yoritomo has gone up from the Tokaido with eight of the eastern provinces to smite the Heike ; now let me haste and join him with the men of the Tosando and Hokurikudo, and when they are destroyed we two will be the greatest leaders in all the land of Nippon." When he heard this Kaneto was overjoyed : " It was for this " he said " that I have brought you up these twenty years, and

when I hear you speak thus I know you will be a worthy scion of Hachimantaro." Thus Yoshinaka started to stir up a rebellion, and sent round letters instigating his neighbours to rise; and, as in the province of Shinano Nei-no-Koyata and Shigeno-Yukiehika were persuaded to support him, all the rest of the warriors of that province came in on his side. The samurai of the district of Tago in Kozuke also, because of their good will to his father Yoshikata, hastened to offer themselves. Thus it seemed that the hour of the doom of the Heike had come, and the Genji were about to accomplish their long-cherished desire.

CHAPTER VI.

THE COURIERS.

Now Kiso was in the extreme south of Shinano on the boundary of Mino and so was very near to the Capital, and great fear came upon the Heike, for they wondered what they should do now that the North had rebelled as well as the East.

But Kiyomori was not perturbed: "Even if all the men of Shinano do follow Kiso," said he, "in Echigo there are the two brothers Jo-no-Taro Sukenaga and Shiro Sukeshige, the descendants of Taira Koresbige, who can muster no small force between them, and if I give the order they will soon fall on Kiso and destroy him." Some of his family were satisfied at this, but others still maintained that the situation was critical.

On the first day of the second month an investiture of officials was held and Jo-no-Taro Sukenaga was appointed Echigo-no-kami. This was done with a view to his attacking Kiso Yoshinaka. On the seventh day all the families of the Ministers and Courtiers assembled and wrote out and offered the Sonjo Darani and the Fudo Darani, most potent litanies to overcome evil, by which they trusted to subdue the revolt. On the ninth day news was brought that Musashi-no-Gon-no-kami Nyudo Yoshimoto, of the district of

Ishikawa in Kawachi, with his son Ishikawa-no-Hangwan-dai Yoshikane had renounced their allegiance to the Heike and were going down to the east to join the Genji. The Heike Generals Gendaiyu-no-Hangwan Suesada and Setsu-no-Hangwan Morizumi immediately set out against them with a force of three thousand horse, and caught them in their stronghold with only about a hundred retainers, and in the fight which ensued, lasting from early morning to late at night, Yoshimoto was killed and his son wounded and captured. On the eleventh day the head of Yoshimoto was paraded through the streets of the Capital. The precedent for exposing the head of a rebel during a time of National Mourning was taken from the time when, after the death of Horikawa Tenno, the head of the former Tsushima-nokami Minamoto Yoshichika was thus treated.

On the twelfth day a courier came from Usa-no-Daiguji Kimmichi of Kyushu with the news that all that country, from Ogata Saburo Koreyoshi to the men of Usuki, Hetsuki and Matsuura, had revolted and thrown in their lot with the Genji. These tidings caused the greatest surprise and consternation among the Heike, for now that the West Country had forsaken them as well as the South and North, they were at a loss how to act, and smote their palms with rage and perplexity. On the sixteenth day another courier arrived from Iyo in Shikoku, telling how that, since during the last winter Kono-no-Shiro Michikiyo of that province had renounced his allegiance and made common cause with the Genji, Nuka-no-Nyudo Saijaku of Bingo, a strong adherent of the Heike, had crossed over to Iyo and attacked him in his strong-hold at Takanao on the boundary of Dogo and Dozen. In the fight Kono Michikiyo had been killed, and his son Kono-no-Shiro Michinobu had fled over the sea to Neta-no-Jiro of Aki, who was his uncle on the mother's side, and stayed there awaiting an opportunity to kill Saijaku and thus avenge his father's death.

After putting down this outbreak in Shikoku, Saijaku crossed over to Tomo in the province of Bingo on the fifteenth day of

the first month of the new year, where he called together a number of singing girls and strumpets, and proceeded to make merry and carouse with them. Then Kono-no-Shiro Michinobu took with him a hundred men-at-arms, and suddenly burst in on him as he was drinking and revelling, and though Saijaku had some three hundred retainers, they were so surprised at this unexpected attack that they lost their heads and were quickly shot or cut down. Saijaku was thus taken alive and Michinobu brought him back to Takanao in Iyo, where his father had been slain, and there put him to death. And some said that his head was sawn off and others that he was crucified. After this the men of Shikoku submitted to Michinobu and followed him. Then too Tanso, Betto of Kumano in the province of Kii, forgot his great obligations to the Heike and suddenly changed his front and went over to the Genji. Thus did the South and East Sea districts follow the example of the East and North Country, and men's ears were assailed continually with reports of fresh defections, and as these hordes of savage rebels swarmed out on all sides like angry bees, and the dominion of the Heike began to totter, all serious people, even those outside the ruling family, lamented at the gloomy prospect.

CHAPTER VII.

DEATH OF THE NYŪDO.

On the twenty third day a Council of Courtiers was suddenly called at the Palace of the Ho-o, the Sento Goshō, and the former Udaisho Munemori addressed them thus: "The expedition we made into the East Country did not effect anything very much, so now I myself should like to take command and lead an army to chastize these rebels in the East and North." This bold speech was received with applause by all the rest, and they praised Munemori for his decisive action; the Ho-o too seemed quite delighted, and everyone who had the least experience of martial exercises, even though he might be

a Courtier or Noble, declared himself ready to follow Munemori. On the twenty seventh day they intended to set out, but as Kiyomori had been taken ill during the night they did not move. On the twenty eighth day it was reported that his condition was grave, and all Rokuhara and the Capital was in an uproar, every one running about and whispering together. From the day that the Nyudo was taken ill he could not drink even hot water, and the heat of his body was like a burning fire, so that if any one came within eight or ten yards of him the heat was unbearable. All he could do was to mutter 'Ata! Ata!' (Hot! Hot!): it was a most extraordinary sickness. To relieve him somewhat they brought water from the well of Senshuin on Hieizan and filled a stone tank with it, into which they lowered him, but the water began to bubble and boil and immediately became like a hot bath. When water was poured on him from a pipe, it flew off again hissing in clouds of steam and spray, as though it had struck red-hot iron or stone, and the water that did strike him burst into flames so that the whole chamber was filled with whirling fires and thick black smoke. It must have been just such a sight that Hogyo Sozu saw formerly when he entreated Emma, the King of Hades, to show him the place where his mother was; for Emma, moved by his prayers, sent his jailers to guide him to the Shonetsu Hell, and when he had passed through the iron gate he saw the flames shooting up like meteors, thousands of miles high.

Moreover the wife of the Nyudo, Hachijo-no-Nii-dono, had a terrible dream. She dreamed that a flaming chariot entered the gate of her mansion without any driver, and in front and behind it stood two creatures, one with the head of an ox and the other with that of a horse, while on the front of the chariot appeared an iron tablet inscribed with the single character MU, signifying Not. The Nii-dono, in her dream, asked whither it had come, and the answer was: "Because the evil Karma of the Priestly Chancellor of the Heike is so great, this chariot has

come to fetch him from the Palace of Emma-O the Dread King." "Then," said she, "what is the meaning of that tablet?" "Because of the crime of the burning of the great bronze image of Vairochana a hundred and sixty feet high, it has been decreed at the tribunal of Emma-O that he shall go down to the Avichi Hell, the hottest of the hot hells where rebirth is unceasing; and so it is that the character Not has been written: but the character signifying 'Cease' has not yet been written." Then the Nii-dono awoke, bathed in a cold sweat; and when she told what she had seen, the hair of all that heard it stood up with affright. Then they hastened to offer gold and silver and all manner of precious things to the shrines and temples of the gods and Buddhas, and fetched thither their horses and saddles and armour and swords and bows and arrows, and prayed with might and main, but no sign was vouchsafed them; and the Courtiers and their wives assembled around the bed of the Nyudo and mourned and lamented bitterly.

On the second day of the second month, this year being leap-year, the Nii-dono came to the bedside of the Nyudo, in spite of the intensity of the heat, and said; "Though my visits to enquire about you every day may seem few, yet perchance, while still you are able, you may tell me of something that you desire." Then Kiyomori, though his sufferings were so great, summoned up his fast-failing strength and said in a weak voice: "Since the time of Hogen and Heiji my unworthy house subdued the enemies of the Emperor many times and thereby gained great rewards, for which we are most grateful, and I, having been permitted to become the maternal relation of the Heavenly Sovereign and to reach the office of Dajodaijin, am about to hand down my glory to my descendants, wherefore in this world I have nothing else left to desire. The only thing I have to regret is that I cannot see the head of Hyoye-no-suke Yoritomo. When I am dead do not perform any Buddhist services or make offerings for me, or build temples or pagodas; only make haste and slay Yoritomo and cut off his head and lay

it before my tomb. That will be the best offering you can make me either in this world or the next." So deep indeed was his guilt. Then they put water on a board and rolled him on it to ease him; but it did no good, and on the fourth day of the same month he at last expired in great anguish. When it was known the commotion and galloping to and fro of horses and carriages was such as to make the sky echo and the earth tremble. Even if he had been the Heavenly Sovereign, the Lord of ten thousand chariots, it could hardly have been greater.

He was sixty-four years old this year. He cannot be said to have died of old age, for when the result of man's Karma comes upon him the most potent Sutras have no efficacy, nor can the power of the gods and Buddhas avail anything; yea, all the deities of heaven cannot protect him, so what can ordinary men do? Even if tens of thousands of loyal warriors, all willing to lay down their lives for him, were ranged around both above and below, they could not fight with the unseen and ^{sub}vulnerable powers of the underworld. And so alone and without a companion he must go down to the Yellow Springs of Death, across the Sanzu-no-kawa, the river of Hades, and ascend the Mountain of Shide whence no traveller returns. And the evil Karma that he has made will take shape as the jailers that come to meet him.

And so, as it must be, on the seventh day his funeral pyre was lighted at Otaki, and Enjitsu Hogen took his bones and brought them down to the province of Settsu, where they were deposited at Kyogashima. Thus though he wielded such great authority that his name was feared through the whole Empire, his body rose up in smoke to the sky of Kyoto, and his bones mingled with the sand of the shore.

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